INCREASING ORDINAND COMPETENCY THROUGH USE OF THE STANDARDIZED ORDINATION CURRICULUM USED BY THE CHURCH OF GOD IN CHRIST

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ABSTRACT

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USED BY THE CHURCH OF GOD IN CHRIST

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This action research was a critical analysis of the 2010 new national standardized ordination curriculum used by the Church of God in Christ. The project ascertained the effectiveness of the new ordination curriculum in increasing the competency of ministers desiring entry into the ecclesiastical ranks. It explored the process taken by the Church to develop, implement, and assess the new curriculum. The curriculum will produce ministerial candidates who demonstrate increased competency and greater preparedness for effective church leadership. Using a qualitative research method, information was gathered from a qualitative survey, pre and post assessment, and interviews conducted by the researcher.

ACKNOWLEDGEMENTS

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[1]Henry Ford, "The Henry Ford: America's Greatest Attraction Annual Report 2004," Ford Motor Company, http://www.thehenryford.org/images/AnnualReport04.pdf(accessed September 1, 2012).

DEDICATION

In memory of Beddie Jackson Daniels, my loving grandmother, a woman of God, who loved God and walked with Him in holiness.

In memory of my aunt Gwendolyn Sears who passed during the completion of this project, whose encouragement and motivating words ignited and inspired.

In memory of Mrs. Eula Mae Tillman Bryant, who passed during the completion of this project whose laughter and love was a powerful force in my life.

In memory of Pasha, my daschund, who passed during the completion of this project. She was more than man's best friend.

ABBREVIATIONS

AME	African Methodist Episcopal
CCCI	Change Center Church International
COGIC	Church of God in Christ
D Min	Doctor of Ministry
DM	District Missionary
KCM	Kenneth Copeland International Ministries
MIN	Licensed Unordained Minister
MISSY	Missionary
RSV	Revised Standard Version
SOC	Standardized Ordination Curriculum
SUPT	District Superintendent
UTS	United Theological Seminary

INTRODUCTION

This study is a critical analysis of the new 2010 Standardized Ordination Curriculum, hereafter known as the SOC piloted by the Church of God in Christ, hereafter known as the COGIC. According to the Presiding Bishop of the COGIC, the Right Reverend Charles Edward Blake, Sr., the need for a comprehensive standardized program for new ordination candidates is long overdue.[1] Many in religious circles were very concerned about the quality and preparedness of ministers being ordained into the Church. Although this study only examines only ministers who were seeking ordination in the COGIC, the implications of this study apply to ministers of any faith. Women are not eligible for ordination in the Church and are not a part of this study.

Due to heightened concerns about clergy misconduct and recent questionable practices of some clergy, many churches and denominations continue to experience increasing liability and litigation from clergy malpractice suits. Individuals who felt harmed at the hands of a trusted pastor or ministry worker filed the majority of the lawsuits. Recent scandals caused the Catholic Church, for example, to enforce strict sexual harassment policies, which called for the prosecution and removal of some priests. In response to these lawsuits and concerns about clergy misconduct, many denominations have introduced mandatory educational and training requirements for entering clergy.

[1] Presiding Bishop Charles Edward Blake, Sr., telephone interview with author, Los Angeles, CA., October 21, 2011.

This training exposes clergy to information that will help limit the negative effects and risk to the clergy, parishioners, and the Church.

New curriculum and educational requirements address many of the issues that have brought churches and their clergy to the halls of justice. Sexual harassment, violation of privacy, and financial improprieties were major issues addressed in the curriculum of many ordination programs.

The COGIC is not a stranger to the tide of increasing liability and litigation. To the embarrassment of many Church leaders, the website, *cogicabuse.org*, publishes many accounts of alleged clergy misconduct by ministers affiliated with the COGIC.[2] This website is not an official organ of the COGIC. Despite all of the publicity pertaining to tainted clergy, most church leaders are ethical and lead with honesty and integrity. One of the reactions to the increasing tide of clergy misconduct was to develop new ordination curricula and procedures with the hope of minimizing the risk that unscrupulous clergy impose upon the Church. Bishop Dr. David Hall, ordination curriculum chairperson for the COGIC writes, "The new ordination curriculum and procedures give the church the opportunity to screen candidates who pose a danger to the local church and its members."[3]

Minimum standards of competency and accountability were necessary to ensure all church leaders are prepared for the task of ministry. With these minimum standards in

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[2]D.L. Foster, "Reportcogicabuse.com: Breaking the silence in the grand ole church," Report .cogicabuse.com, http://www.reportcogicabuse.com (accessed September 20, 2012).

[3] David Hall, *Church of God in Christ Proposed Student Manual: Standardized Ordination Curriculum November 2010* (Memphis, TN: Church of God in Christ Publishing House, 2010), 3.

place, new clergy became familiar with the limits of their authority, and with the implementation of their office with respect to such limits. Adequately trained leadership insured the Church was poised to continue Christ's mission of spreading the gospel throughout the earth.

As stated in the new SOC of the COGIC, "Denominational ordination affirmed that the ordained person has met certain moral, ethical, spiritual, and educational standards and is qualified to practice as a clergy in the church."[4] My personal motivation and interest in pursuing this topic stemmed from the growing incompetence I observed as a child growing up in the church. This introduction provides a history of ordination as it develops in the COGIC.

Chapter one, the Ministry Focus, explains the area of ministry, which the model is addressing. It speaks to the need for prepared clergy in the COGIC and in the body of Christ at-large. Chapter one details the personal account of my regretful ordination experience and the inadequate preparation I received during my ordination. My disappointing experience fuels my desire to see the implementation of a meaningful ordination process that will prepare all new clergy for active service.

In Chapter two, the State of the Art Model in Ministry, I present a review of the work of various experts, authors, theologians, and practitioners. These experts offer unique insights, research, and opinions on ordination and related areas of practical and pastoral theology. I present different schools of thought and contrasting theories from well-recognized authorities in the field of ordination. The literature reflects both pre-reformation and post-reformation thought on ordination and the Protestant and non-

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[4] David Hall, *Standardized Ordination Curriculum*, 4.

Protestant application of the rite. The review of literature covers a vast span of church history. From the literature, I provide a framework for the past and present practice of ordination.

In Chapter three, the theoretical foundations for research, I establish the theoretical foundations extrapolated from available literature. Through careful analysis of related literature, I provide a biblical, historical, and theological basis for ordination and its associated curricula. In the biblical foundations, the literary, contextual, social, and theological criticism are applied to applicable Old and New Testament texts including Exodus Twenty-Nine, 1Timothy chapter four verses Thirteen through fourteen, and Acts Thirteen Chapter Six verse three. I explain the historical foundations of ordination in the Church and in Christendom at large. In the historical foundations, I present ordination as a constantly evolving ritual with past and present implications for the COGIC and the church-at-large. Early church Fathers such as Menno Simons, Origen, Clement, Ignatius, Calvin, Wesley, Chrysostom, and Luther provide the theological foundations of ordination. The shepherd motif and the role of the Holy Spirit serve as pillars in the theological foundation for ordination.[5] A wise minister considers the roles he or she will assume before he or she was consecrated and commissioned to the act of service.

In Chapter four, the research methodology is described. The researcher selects a qualitative research design. The use of qualitative data gives an in-depth narrative description of the thoughts, attitudes, and opinions of the candidates for ordination. In addition, chapter four presents a clearly stated problem, purpose, questions, and a non-

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[5] Samuel Adam, "Ezekiel 34:11-19," *Interpretation* 62, *Old Testament Abstracts*, EBSCO*host* (accessed October 17, 2012).304-306.

directional hypothesis linking the new curriculum to increased competency on pre and post-tests. The issues of credibility, reliability, validity, reliability, and transferability are discussed in the research design. The purposeful sampling technique is employed to bring qualified participants to the study. The impact of presuppositions and the limitations on the study are discussed.

In chapter five, the field experience, I implement the ministry model and treat the subjects of my study. The actual implementation of the project involves the presentation of selected chapters of the SOC in eight weekly teaching seminars. The seminar and group discussion format involves eight voluntary ministerial subjects. The Change Center International Church in the Bankhead suburb of Atlanta is the site of the weekly seminars. The triangulation of data helps establish project validity. Pertinent data from participant test scores, surveys, and interview field notes is collected and analyzed. Based on the data, the conclusion is made that exposure to the curriculum results in increased competency as measured by pre and post-tests.

In Chapter six, I reflect, summarize, and consider the future implications of the research for the COGIC. In my theological reflections, I provide recommendations and modifications in the curriculum to bring the depth necessary for worthy consideration of the subject matter. Recommendations include a comprehensive presentation and development of the content in the chapter on preaching and spiritual formation, and the translation of the exam into foreign languages for churches outside of the United States. In addition, I advocate for the electronic dissemination of the curriculum and exam. Lastly, I provide a basis for the need of a teacher's institute to ensure the uniform

presentation of the curriculum to every examinee in the one hundred and eighty jurisdictions.

CHAPTER ONE

MINISTRY FOCUS

The ministry focus was the ordination process for clergy in the COGIC. The Church of God in Christ is the largest African American Pentecostal denomination in the world and the tenth largest denomination of any religious group in the United States. The Church of God in Christ boasts over six million members worldwide. The first congregation to affiliate with the Church of God in Christ was established by the Reverend Charles Harrison Mason in an old cotton gin in rural Lexington, Mississippi. At last count, there were churches in all fifty states and in sixty countries around the world. Mason believed in the Wesleyan perfectionist doctrine of sanctification and in the necessity of Baptism in the Holy Spirit as evidenced by speaking in tongues.

The sharing of authority in the COGIC reflected its unique blend of episcopal, presbytery, and congregational style of governance. In the pure congregational style, the congregation votes to approve or reject a proposed initiative. Congregational style church government was very popular in the Baptist Church. In the presbytery form of church government, the local deacon or presbyter was the final authority for decision-making responsibilities. Under the Episcopal structure, the bishops controlled and guided church governance. The board of bishops controlled the government and polity of the Church. Bishops in the COGIC ordained clergy, appointed and disciplined pastors, removed

pastors, adhered to Constitution and by-laws, trained ministry workers, and presided over jurisdictional conferences

A new Standardized Ordination Curriculum, hereafter referred to as the SOC, presents the information needed by the new ministerial candidates in the ordination process. For usefulness of this study, ordination is defined as the process by which individuals are called, consecrated, and commissioned for future service by the church.[1] James Strong, the co-author of the widely used *Strong's Exhaustive Concordance*, defines ordination as the "recognition of powers previously conferred by God and a consequent formal authorization, on the part of the church, to exercise gifts already bestowed."[2] For the purpose of this study, curriculum is defined as the formal and informal content and processes by which knowledge is gained and skills are developed. Ordination curriculum was defined as "the participation in the process and body of knowledge leading one to an official recognition by the church." Strong's definition of clergy includes the human representative who had the right to operate as God's chosen representatives on the earth. With God's authority, the clergy is bestowed every right and privilege necessary to fulfill his or her sacred duties. In general, an ordination curriculum is the informal or formal content and processes by which ministry workers gain knowledge and understanding, develop skills, shape attitudes, appreciation, and values of

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[1] Evangelical Lutheran Church of America, "Ordained Ministers in the Evangelical Lutheran Church in America," http://www.elca.org/Growing-In-Faith/Vocation/Rostered-Leadership/Ordained-Ministry/Vision-Expectations.aspx (accessed October 14, 2012).

[2] John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* 1 no. 17 (New York: Harper Brothers, 1894), 147.

ministry under the influence of the Holy Spirit.[3] An effective ordination curriculum is one that was practical, theological, social, and behavioral in approach. The goal of any ordination curriculum was not to make the curriculum conform solely to any individual or particular denomination but to allow the Holy Spirit to invade the content and the practical application of the art of ministry. At minimum, the role of the ordination curriculum was to inform what was taught to the ordinands and how it was to be taught. In addition, the purpose of the curriculum was to shape the mode of thinking and inquiry, the collection of experiences, and a concrete plans for the life-long learning for all clergy not merely the clergy being ordained.[4] For the purpose of this study, competency was defined as the sufficient mastery of a body of knowledge, which makes one well qualified to practice in a given discipline.[5]

The immediate context for the study is The Change Center Church International. CCCI is located in a low socio-economic urban enclave of Bankhead located west of downtown Atlanta known for high crime and home to several high profile rappers. The pastor is thirty-three year old Eugene Miller. The Church has ten ministers on its staff. Only eight ministers are eligible to participate in this study.

Prophecy, destiny, and promise collided on the same trajectory leading me to my call to ministry and to the problem motivating this study, incompetent clergy. I did not choose the ministry or the research problem; moreover, the ministry and the problem chose me. In fact, the ministry and the research were of God's choosing. My call was

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[3] Ronald Doll, *Curriculum Improvement: Decision Making and Process,* 7th ed. (New York: Allyn& Bacon, 1995), 15.

[4] Ibid, 13.

[5] Daniel Webster, *Webster's New World Dictionary*, ed. David Guralnik (New York: Avenel Books, 1978), 154.

established long before my birth; however, it was at birth when others begin to recognize the call upon my life. Even at my birth, I heard the cries of the individuals who sought the salvation, peace, and safety that Christ brought. Compelled to answer those cries, I knew that I must assume great preparation before I begin to practice the art of ministry and assume the call that was upon my life.

My life did not begin easy. I was born three months premature at only two pounds and five ounces. At birth, I struggled to hang on to life. From birth, I found myself in the middle of my first curriculum experience, survival! Early in life, I learned the strategies necessary to survive through the struggle and traverse the troubled waters of life. The tension and struggle provided unique curriculum opportunities for growth and self-discovery. In addition, I believed the tensions and struggles experienced by me were a necessary part of God's master plan.. I was shaped by God's curriculum. The various lessons for me in God's curriculum were pivotal in preparing me for success in the leadership roles in which I serve today. In my life, it was the curriculum, whether it was formal or informal, which prepared me to become a successful leader.

Even as I prepared to become a public school educator, the university deemed that all new teachers must master certain curriculum content. Teacher competency exams was the instrument used to measure the mastery of certain educational concepts including lesson design, classroom management, and subject area content. Mastery of these minimum competencies was essential in my formal preparation that I received as an educator. However, there were no such curriculum requirements upon the entrance to ministry. It was the informal preparation I received throughout life and my lifelong pursuits that proved to be indispensable to me as a pastor. Frequently, I observed the

irreversible damage suffered by many trusting church members from ill-prepared clergy. The condemnation that my grandmother periodically experienced at church was caused by the malpractice of clergy. Having to observe such suffering fueled my passion about the need for prepared clergy.

The future held many uncertainties for me. Crime, prison, drugs, and gangs were certainly within reach; however, it was the importance placed on education and the moral curriculum taught to me by my grandmother at home that kept me from the perils of deviancy. I was unaware of the important role I would later play as a minister and as a part of the extension of the promise of salvation to the world. Though I felt so undeserved, God called and commissioned me to the sacred task of ministry. God used the same church that nourished me to confirm me. The world from which I came gave witness to my ordination as a divine act of grace and obedience. Later, I responded to God's call by seeking ordination to a life of service in the church.

Certain events were pivotal in shaping my life and my perspective regarding ministry. Every event that I endured led me to a greater level of preparation for ministry. Through the informal and formal curricula experiences, I became fit to lead with honor, integrity, and wisdom.

Academic preparation proved very helpful to me; however, it was the informal experiences that proved crucial in forming me into the compassionate servant-leader I am today. Ordination proved to be a pivotal process in my readiness and preparation to lead in the congregational setting.

I desired one last opportunity for a last minute consultation with God. Like Moses, my goal was to ask God to reconsider his choice of me by reminding God of my

inadequacies. There was not an adequate opportunity for me to avoid many of the experiences that God chose for me. God deemed certain experiences necessary to fulfill His purpose in my life. I petitioned God to alter a few of life's details to make things more comfortable for me; however, God did not relent to my request for a life of ease and comfort. God knew that ease and comfort usually led me to indulgence, overconfidence, self-reliance, unpreparedness, and pride. God had in mind a different curriculum, or collection of experiences, that were relevant, rigorous, and accentuated the importance of nurturing good relationships.[6] The relevance of each experience, the rigor in breadth and depth, and the people God placed in my life as teachers and spiritual directors gave me the adequate preparation needed for my divine appointment.

It was my grandmother's care, love, affection, and devotion that was pivotal in my spiritual formation. It was in her home where I learned several important curriculum concepts. These lessons were integrity, hard work, honesty, and respect. All four elements of this curriculum were necessary to build the strong character I needed to make good decisions as a church leader. My grandmother was committed to teaching me the essentials of living a holy life. The values I learned on my grandmother's knee mirrored the values of honesty, sobriety, thrift, love, and respect taught in the home of the great theologians like Samuel Dewitt Proctor.[7] Just as God called John the Baptist, God called me to challenge the traditional status quo thinking about ordination in my denomination.

God continued to use every situation in my life to supplement the curriculum learned while holding the hem of my grandmother's dress. Many of the curriculum

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[6] Willard Daggett, "Rigor Relevance Framework," International Center for Leadership Education, http://www.leadered.com/rrr.html (accessed September 15, 2012).

[7] Samuel Proctor, *The Substance of Things Hoped For* (New York: Putnam Adult, 1996), 16.

experiences I learned at home were necessary for me to develop fully as an effective Christian, father, and minister. Often, the collection of life experiences came from an evolutionary God-imposed curriculum that prepared me for the unknown challenges of the future. Sometimes, the lesson to learn was to stand and fight. At other times, the lesson was quiet acquiescence to the will of God. Patience was a very important virtue in the life's curriculum and the new ordination curriculum. It is not surprising that both curricula were responsible for my maturity as a person and as a minister. The lessons on patience touched every imaginable area of my life.

As with any curriculum, there were are key concepts, benchmarks, goals, connections to previous knowledge, understanding of content, performance, remediation, re-teaching, and assessment. The ordination curriculum I was exposed to was unstructured without any stated goals, few key concepts, few stated objectives, benchmarks, or practical applications. I was irate at the possibility I might complete the ordination process and remain unfamiliar with the many of the basic concepts of ministry.

Remediation plays an important role in any type of curriculum including ordination. Even after exposure to a body of knowledge, a deficiency in the mastery of a particular objective can become apparent. Remediation is the process of correcting a fault of deficiency.[8] Mastery often occurs later in this process called remediation. Remediation was a part of life and should be a part of every ordination curriculum. The ultimate goal of ordination was to be able to apply the lessons learned in the curriculum to those situations we face in the church.

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[8] Houghton-Mifflin, " Remediate-The Free Dictionary," The American Heritage Dictionary, http://www.thefreedictionary. Com/Remediate (November 6, 2012).

In my life's curriculum and experiences, the curriculum I experienced as the new pastor of a Church A took me to the extremities of my faith. Old ideas at Church A resulted only in quagmire and stagnation for the church. Church leaders rejected all the new ideas proposed by the new pastor. Consequently, infighting forced efforts away from the growth of the church to keeping everyone happy. The deacons influenced others not to support any initiative I proposed. I asked the members of the church to look beyond the outdated traditions to more practical methods of ministry. Since the old techniques were not successful in increasing church membership, I suggested that the church try new strategies to attract the unchurched; however, I learned that the Christian responsibility of winning the lost was not a top priority at Church A.

The curriculum at Church A taught me how to love the unlovely. With a shepherd's heart, I was determined to show love to those at Church A. Showing love to those who were the greatest thorns in my flesh proved was a very challenging task. Sometimes, it was difficult to love or even to like certain people in the congregation who were adamant in protecting their personal interests rather than doing what was best for the whole church.

Another lesson I learned at Church A was the benefit of conflict, tension, and growth. Conflict from differences of opinions brought tension and that properly channeled tension brought growth. There were many conflicts and tense moments at Church A. In retrospect, it was the tension-filled experiences at Church A that actually produced growth in my leadership ability. First, I realized that as a leader, misunderstanding and conflict were inevitable. Interpersonal conflict was a constant

source of irritation at this church. It was through the collection of experiences at Church A that I became a better prepared to minister and to mediate for those I serve.

Rejection was one curriculum concept experienced early in life. My first rejection was from my father. I am always saddened that my father relinquished the opportunity to develop character and values in me for the pleasures of life including women and alcohol. In contrast, I am joyful that my half-brother, Lester Jr., was afforded the opportunity to be raised by my father and become influenced by the positive values taught to him. As a result, Lester, Jr. became an outstanding young man. My father's rejection forced me to learn what manhood was about from other mature men in my neighborhood. My curriculum experience with rejection proved to make me better instead of bitter.

I do not come to the curriculum experience empty handed. I brought certain life experiences with me into the ordination process. It was my personal story that helped to shape my ordination. To understand nature, God allowed me to be born in rural Southwest Georgia. Southwest Georgia was known for its numerous quail plantations, hunting lodges, and freshly harvested fields. To understand diversity and freedom, God created me as an African born in America, the land of liberty. To understand poverty, God created me poor. My parents were recipients of the USDA food stamps program. To understand dysfunction, he allowed me to be raised by a single parent grandmother. To understand the importance of my heritage, God allowed my grandmother taught me the importance of knowing my history and ancestry. More than a storyteller, my grandmother played the role of confidant, caregiver, and hero. She told me that I could do anything if I put my mind to it. There was not a time when she was not there to give me the encouragement and the guidance I needed.

To shape my theology, God placed me in a conservative Pentecostal Holiness church. It was in this church where I was introduced to a God of wrath and fury. I was afraid of God and thought that he enjoyed punishing me for my sins. I was always afraid I was not doing enough to live holy. My church emphasized purity, holiness, and sanctified living. The doctrine and the teaching of my church were primarily Armenian and Wesleyan in theology. It was in my early childhood that it was evident to me that God had a special call upon my life. Despite the frequent obstacles I faced, God always allowed destiny to triumph over dysfunction.

This part of my life I call "the womb." I was birthed from the womb of the church. It was in the church and in my community where I received the physical, spiritual, and emotional nutrients that later shaped my identity. At an early age, I was introduced to Jesus. Though I was introduced to him, I did not readily accept him as my personal Savior. I grew up in a conservative Christian home where God was the center, where spiritual discipline was valued, and where prayer was a delightfully engaging task. In my grandmother's home on Sunday mornings, I often heard her crying, praying, and singing the sacred hymns. My grandmother demonstrated to me the importance of having a right relationship with God, and she taught me the mystery of God's love and the power of a loving grandmother. When I was very young, I made a sacred vow to pursue spiritual growth in the context of my local church.

My grandmother knew the importance of preparation. Sunday was a very important day in our home. On Sunday, we attended church, and grandma cooked her famous elaborate soul food Sunday dinner. She began her preparations much earlier in the week. Grandma prepared most of the Sunday meal on Saturday evening. Golden fried

chicken, cornbread, steamed cabbage, rice, sweet potato pie, and banana pudding were frequent items on the Sunday menu. On Saturday night, Grandma chose her wardrobe and laid her clothes on the bed examining each garment for the slightest imperfections. With Grandma, the emphasis was on preparation. Through such preparation, Grandmother offered her best to God and her family.

Early in my youth, I developed a special love for the church. Very often, I awoke to the melodic singing coming from the open church windows across the street. This was the era before air- conditioned churches. From my bedroom window, the Spirit blew the rich spiritual lyrics across the street through my window. These lyrics took residence in my soul. There was something special about those old songs. These rich lyrics ignited the embers of my soul. My spirit leapt with excitement when I heard the songs of Zion. I hurriedly donned my Sunday attire and often ran across the street to the church. I enjoyed every detail of the worship and preaching with the exception of the long testimonies given by some of the women in the church. Through such fervent singing and testimony, I learned the importance of worshipping God in spirit and in truth. Early in my Christian experience, I learned the reason I must be a worshipper first. I realized many friends my age are not as fortunate as I was in having a direct experience with God in an atmosphere anointed and saturated with the Holy Spirit. This church was my spiritual incubator. The church provided a spiritual curriculum that served as the foundation for all other teaching I later received. It was in the church where God formed me and gave me a spiritual heritage. Three or more days were often spent in church. On Sundays, there was morning Sunday School, midday worship, and Sunday evening Bible study and evening worship. On Tuesdays, there was Bible Band. On Thursdays, there was children's choir rehearsal.

On Friday, there was pastoral teaching and tarry service. These tarry services were prayer services where the members of the church knelt at the altar to pray and audibly called the name of Jesus as fast as possible. It was at the altar where many believers received what was called the Baptism in the Holy Spirit with the gift of speaking in tongues.[9] Exorcisms, or the casting out of demons, were a common occurrence at the church I attended as a child. I did not understand the unexplainable fainting spells that cast people on the church floor writhing and foaming from the mouth.

It was in the church that I first experienced God, but I did not yet make a public confession to accept Christ as my personal Savior. Even though I had not made a personal confession of faith in Jesus, I continued to be active in the church.

In our church, prayer was an epic event rather than a private modest conversation with God. I watched often as my grandmother cried and prayed to God as if He was in the very room. As part of my grandmother's curriculum, she taught me the importance of prayer. She knelt along with me as I recited the Lord's Prayer before going to bed each night. It was in my home and at church where I learned the importance of prayer and dependence on God. Because of the church's teachings, I developed a deep appreciation for prayer and fasting as an ascetic practice. To me, prayer was not an occasional shopping list for God to fill, but it was a daily experience where God and I met. By my teens, I became keenly aware of a deeper calling that seemed to be upon my life. My spirit possessed almost unquenchable hunger and thirst for the saturated presence of God.

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[9] Gary McGee, "Baptism of the Holy Ghost and Fire: The Mission Legacy of Minnie F. Abrams," *Missiology* 27, no.4 http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=5&sid=d7a54749-982d-4822-bb29-e3cc9d52376e%40sessionmgr14&hid=7 ATLA Religion Database with ATLA Serials Ebscohost (accessed January 18, 2013).

Though later travels would take me to many faraway places, my soul was at home only when I was in the presence of the Lord.

It was in my youth that I began to formulate my theology. I learned what words like salvation, sanctification, and the baptism in the Holy Spirit meant. The teachings of the COGIC provide the foundation for many of my beliefs.

Though it was in church that God formed me, it is in the library that my curriculum experience greatly expanded. I learned about the world outside my reach. Even before my birth, my mother read books to me. Being the first born, my mother had time to immerse me in many learning activities. As a result, I developed an avid interest in all things scholastic. As I grew older, my thirst for knowledge continued. I made frequent trips to the local library in hopes of satisfying my voracious appetite for books. The eyes of the world open to me as I read the pages of Nancy Drew, Rudyard Kipling, and Emily Bronte. Later I became acquainted with Plato, Shakespeare, Aristotle, Shakespeare, Richard Wright, Zora Neale Houston, Cornel West, Michael Eric Dyson, and John Hope Franklin. It was in the Moultrie-Colquitt County library where I visited faraway lands and exotic places. I continued to have a large appetite for reading and books well beyond high school.

At this point in my life's curriculum, God carried me. It was during this time that I experienced loss of a family member as a one of my curriculum lessons. At this time, I experienced the death of the first significant person in my life, my grandmother. This loss was devastating for me. For once, I felt completely forsaken by God. It was here in my journey where I understood the meaning of Jesus' familiar words, "Father why have you

forsaken me."[10] I felt forsaken, rejected, unworthy, abandoned, and hopeless; however, learning about God's strength and faithfulness made her death a lesson worth learning. God was closer to me than he had ever been before.

It is during this time that fasting became important in my life's curriculum. Often, I fasted a week without any food, only water. Fasting heightened my spiritual sensitivities to the voice and presence of God. With fasting, I sensed God's smallest movement.

God called me. One night, I awoke to an audible voice calling my name. I heard the voice say, "Carlos." I arose from my bed and looked around the empty room. I asked myself if I was delirious. I asked Sister Rogers whether she called me. She stated, "no." Again, I heard the same voice, and I called again for Sister Rogers. Again, she said to me the Lord is calling you. I pondered what the Lord is calling me to do. The older woman told me to pray and respond "yes" to the Lord. Soon thereafter, I met with my pastor and told him of my recent encounter with God. Later, my pastor and I discussed these promptings from the Lord.

In 2001, I moved to a town in coastal Georgia to accept a job as assistant principal. It was in Brunswick where I learned how my hopes and dreams were more than matters of the heart. My hopes and dreams would require hard work and dedication to persevere despite the obstacles that appeared. I learned it was not the obstacles that were so important, but my reaction to the obstacles that was most important. I steadied myself, determining to let nothing quench my spirit and optimism.

After a few years in this coastal community, the Lord led me to organize my first church plant, the Abundant Love Fellowship Church. This was an energetic new church

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[10] Matt 27:45-46.

plant with most of the parishioners my age or older. Pride filled my heart as I surveyed the new children's computer lab and taped our weekly radio broadcast. The Abundant Love curriculum introduced me to the idea of perseverance. I developed the ability to persevere despite the decreasing level of support I received. This was a time of great curriculum innovation. Despite the obstacles facing the small church plant, this was a joyful time for me because I felt for the first time in complete obedience to God.

It was in the Brunswick curriculum experience where I accepted the fact I was susceptible to the same disappointments, imperfections, losses, and failures as other human beings. Before these losses, I felt somehow invincible. I did not know why life suddenly offered so many disappointments, failures, and surprises. Life seemed so brutal to a young man who started out so well; however, God was not far away. It was one loss and disappointment after another.

After resignation from my administrative post at the school, hope gave what seemed to be its last breath and I made my abode in a place of cold lifeless despair. My soul sat abandoned in a cold dark prison. The only guest was a rare ray of sunlight that mistakenly found its way through the slits of my soul. The grief that I felt was not only a product of my recent job loss but also my failure to live up to my own expectations. I expected to be more successful than I appeared in my eyes. My grief was not the result of bereavement alone. The loss of my friends Tom and Sue, my church, and my administrative position and later my home were tough acts to follow. The Brunswick curriculum taught me how to deal with change and continue toward one's goals.

My grief was exacerbated by what seemed to be God's absence and the absence of the Word is operating in my life. My appetite for the Word of God evaporated in a

thick night fog of uncertainty. My grief was compounded by my inability to activate my faith in the Word of God. I had little desire to read or study God's Word. I began to doubt if there was a God. This was the most vulnerable period in my life. I recognized the importance of self-care. In order to provide for the spiritual well-being of others, my own spiritual, physical, and emotional health must be good. Even the pastor needed to be loved, appreciated, and affirmed. I was not an exception. Without even noticing, I neglected the ministry of the Word to myself while I focused on ministering to others.

These losses shaped my life forever. From these experiences, God formed, taught, abandoned carried, proved, restored, and renamed me. My new name was coupled with a new faith in the limitless possibilities God offers those who trust him. It was my story of triumph and defeat, success and failure, dreams and disappointment that I brought to the ordination experience.

The events of my life, called life's curriculum, changed my definition of ministry forever. Instead of closing the windows, ministry became the way in which I opened the windows of my soul to connect with others who had experienced life under similar circumstances. I allowed others including Victoria, Timothy, Katrina, Gabriella, Mary, and Sharon to come into my life. Each of these persons brought a Spirit filled dimension of connectedness that was missing in my life. Katrina, my sister, brought encouragement. Victoria, a former supervisor, brought strength. Enorris brought faith. Ruth brought ironclad and unquestionable loyalty that I loved. The connectedness with family and friends allowed me to share the experience of the grace of Spirit-filled communion with Christ. I desired to walk so close to God that He and I are forced to share the same breath.

I wanted to experience the peacefulness from knowing that there is nothing between my Savior and me.

What I brought to ministry was the collection of my experiences and the Johanian concept of ministry as a crying out in the wilderness, rather than Christ persuading those who sit in the synagogue.[11] Ministry continued to be a knitting of hearts for all who want to achieve that perfect destination which was union with Christ. Heaven may be the goal, but Christ remained the ultimate prize. Life's curriculum, or its collection of experiences, always came with rigor, relevance, and relationship.[12]As in the field of education, the well-designed ordination curricula emphasized rigor, relevance, and relationship. An ordination curriculum with rigor, relevance, and relationship is necessary for the ordinand to be effective in the complex challenges of ministry.

My experience with God, my church, and my ordination lacked transparency. My church was not always a place where I was comfortable sharing many of the struggles I faced. In contrast, the church was all about image. Jesus deemed ministry as a place where you do not have to hide in the shadow of a false identity, or wear a mask to hide the battle scars of life. To the contrary, Jesus saw ministry as a place where everyone celebrated and appreciated the contributions of others. Ministry from Jesus' perspective was a place where people make meaning out of the dissonant chords of life. Jesus wanted the church to be a place where no one was afraid to share his or her imperfections for fear

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[11] Luke 5:31.

[12] John Clinebell and Sharon Clinebell, The Tension in Business Education Between Academic Rigor and Real-World Relevance: The Role of Executive Professors, abstract, *Academy of Management Learning and Education* 7, no. 1 (March 1, 2008): 99-107.

of judgment or ridicule. The church continues to be the place where imperfect human beings can be made perfect by the atoning work of Christ. One did not need to be whole to do ministry, but without ministry to become whole. An inwardly character of holiness and an outward focused mission described the ministry of Jesus.

As I walked the long corridor of introspection, I discovered many things I admired about myself and many things that I abhorred about myself. I paused to look at relics of my past including people I scarred and hurt, the words I misspoke, the times I acted too hastily, the times I was afraid to confront conflict, and the times I needed to speak up and did not. Frankly, there were times when I stumbled over my own arrogance and pride. It was in exercises like these, where I became aware of how apparent my weaknesses were to others. However, I extended mercy to the persons who scarred me, hurt me, and spoke unkindly to me. On one occasion, I prayed for a deacon who infiltrated the community with lies and vicious rumors concerning my character. I forgave the deacon in a way that freed me from self-imposed guilt and shame.

An effective ordination curriculum always contained opportunities for self-analysis, self-examination, and self-reflection. The goal of any curriculum was to make one's strengths and weaknesses apparent. The spiritual, emotional, and psychological strengths and weaknesses were issues that are already apparent to the candidate before the candidate assumed a ministry role. Divine and human intervention sought to maximize such strengths and provide remediation to minimize the candidate's weaknesses. One goal of every ordination curriculum was to bring the candidate in touch with his or her strengths as well as the demons that occasionally glare from the dark

corners of the soul. Dealing with the demons in oneself must occur before attacking the demons in others.

Richard Mulholland, in his book *Deeper Journey,* writes that "we should make sure we are not promoting a sense of false self and that all the activities that might enhance our prestige and the false self that can sometimes just come tumbling down."[13] It is common to see preachers who are excellent at their craft but who operate with a sense of pride and entitlement. Mulholland suggests humility should takes priority over pride in one's accomplishment. My goal was for every curriculum experience to make me more like Christ and fitting for my crown. I developed a rule of life that guided me to spiritual growth. The rule I developed was for my life was to please God in all I say and do.[14]

I did not begin as an "elder" in the Church of God in Christ. Initially, my earliest education began at my grandmother's hem. In the church, I served in lesser leadership roles as the minister of music, junior deacon, and assistant pastor. After several years as a licensed minister, I expressed an interest to my pastor in pursuing ordination. The pastor contacted the chair of the ordination board to register my intent. Then, the chair forwarded a booklet and a set of study questions. I studied the booklet, official manual, and my Bible; however, I felt the knowledge I gained was insufficient and lacking in depth.

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[13] John Clinebell and Sharon Clinebell, The Tension in Business Education Between Academic Rigor and Real-World Relevance: The Role of Executive Professors, abstract, Academy of Management Learning and Education 7, no. 1 (March 1, 2008): 97.

[14] Carlos McCloud, Gordon Conwell Theological Seminary, MC 501, Spiritual Formations for Ministry, June 2010, Rule of Life.

Though there was a board of ordination, there was no formal curriculum or training program available to the researcher before he was ordained. The only curriculum material was a recent ordination booklet written by the chairman of the ordination board.

I used the ordination pamphlet and *The COGIC Official Manual* in self-directed study efforts. My efforts were supplemented by the limited guidance of my pastor. There was no process in place to introduce ordination candidates to the curriculum or explain the ordination process. With the exception of an abridged ordination pamphlet and the *Official Manual*, curriculum resources were not suggested to me or provided by the pastor or any of the ordination officials.

On the day of ordination, my pastor and I met the board for the examination. The examination consisted of less than twenty-five questions. None of the questions applied to the governance or polity of the COGIC. I felt the examination was not sufficient in broadening my knowledge of theology, history, polity, and the biblical knowledge. Later, I was administered an oral examination. I passed the written and oral examination and was ordained two months later in a subsequent formal ceremony at the headquarters church. Though ordained, I did not have a firm grasp of church polity, doctrine, and history.

Since my church was part of a larger denomination, I later sought more information concerning the ordination process and the curriculum used in other jurisdictions or states. It was necessary for me to know if the national church had requirements for all jurisdictions concerning the ordination of candidates. For candidates to be better prepared, the curriculum needed additional content, rigor, and relevance.

The larger context for this study was the incorporated parent body of the COGIC. The local context of this study was the Change Center International Church located at 4 Johnson Road in the Bankhead community west of downtown Atlanta. The pastor of The Change Center is thirty- three year old Eugene Miller. The church is in its third year at its current location. It has approximately fifty members. Eight ministers serve the needs of the congregation. Educating and equipping ministers at the Change Center was an important goal of its pastor. Seminars were conducted on various portions of the S. O. C. Pastor Miller is considering the ordination of his clergy into the COGIC. Miller's goal was to evaluate the effectiveness of the S. O. C. increasing the level of competency in the ministers of Change Center International Church and the Church of God in Christ to pass the ordination exam.

The local church and pastor is the place where the official ordination process begins for the candidate. In the COGIC, a local pastor supervises the ordinand and all activities in the local church. In addition, each church is a part of a cluster group of churches known as a district. Each district has a male leader who supervises the district called a "superintendent," and a female auxiliary leader known as the "district missionary." The District Missionary or DM presides over the women's activities of the district. The pastor, instead of the Superintendent, directs the daily activities of the local churches. The pastors are accountable only to the Superintendent in matters of grievance or budget items involving the district. Each district was connected to a larger fellowship of churches called a jurisdiction. Jurisdictions are composed of as little as twenty and as many as one hundred churches. Jurisdictional boundaries, often but not always, fall along geo-political or physical boundaries. Jurisdictions vary in size and number churches. At

last count, the COGIC has one hundred and eighty jurisdictions.[15] For example, there are over eight jurisdictions of the COGIC in the state of Georgia. The jurisdiction is vertically below the parent body called the national church on the organizational chart.

The head of the jurisdiction is the jurisdictional bishop. The new standardized manual defines the jurisdictional bishop as "an invested and consecrated clergyman who has the responsibility for the maintenance of an ecclesiastical jurisdiction. The jurisdictional bishop has the administrative and legal power to execute authority within his jurisdictional boundaries."[16] Each Bishop presiding over a jurisdiction is responsible for the process of ordination in his given jurisdiction.[17]

Most bishops in the COGIC establish a board of ordination to facilitate the process of ordination in his jurisdiction. Each jurisdictional ordination board has a chairman. The ordination board is composed of three to seven members. Each bishop appoints a chair and in some cases, the bishop decides who might sit on the ordination board.

Often, the bishop allowed the chairperson of the ordination board to choose who constituted the board. The only requirement to sit as an examiner on the board was to be an ordained elder in good standing with one's local church and jurisdiction; the bishop decided the length of time the chairperson of the ordination board may serve. Some jurisdictions did not have functioning ordination boards.

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[15] Church of God in Christ, Holy Convocation 2006, Memphis Tennessee.

[16] David Hall, *Standardized Ordination Curriculum Teacher's Manual*, 92.

[17] Ibid.

In some jurisdictions, the ordination board called its members to serve immediately before the examination of a candidate. Little planning went into the actual administration of the oral exam. Ordained elders attending the August Convocation or March ministry worker's Conference aid in the actual examination of candidates. Some jurisdictions have formal training institutes, schools, or Bible colleges to facilitate the training and equipping of their ministerial candidates. One exceptionally progressive jurisdiction is the Wisconsin First Jurisdiction led by Bishop Sedgwick Daniels. Ordination candidates in Wisconsin-First matriculate through a theological institute. In this institute, candidates receive in-depth training in church history, doctrine, Bible, sacrament, and orders. Only after graduation from the institute, candidates are eligible for ordination. Regrettably, many ordination boards confer ordination on candidates based solely on the word of the bishop or pastor. In these cases, a formal examination, or a background check was not administered before a candidate was ordained.

Prior to the new S. O. C., each COGIC jurisdiction had its own ordination requirements. Traditionally, "the more than 180 jurisdictions have conducted independent certification and ordination of its candidates."[18] The various ordination standards around the country resulted in a vast difference in pastoral quality and preparedness. The COGIC wanted to standardize the ordination process so that all jurisdictions use the same curriculum and assessment. "The ultimate goal of the new standardized curriculum is to raise the spiritual and professional level of competence in ministry throughout the entire denomination."[19]

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[18] David Hall, *Standardized Ordination Curriculum,*3.

[19] Ibid.

Bishop David Hall, chairperson of the new ordination curriculum, gives a brief history of ordination in the COGIC. Hall states, "The change in the ordination process began in the 1950's under Senior Bishop and Founder Bishop Charles Harrison Mason. No further legislative or committee action is taken on the issue of ordination until 2011."[20] In 2009, the current presiding bishop, the Most Reverend Charles Edward Blake, Sr., of Los Angeles established a committee led by Dr. David Hall to standardize the ordination process nationwide. Under the Blake administration, the first national S. O. C. was developed.[21] The process for planning, organizing, and implementing the curriculum was presented with the purpose of better preparing clergy for ministry.

The experience of ordination shapes a minister's life forever. Ordination proves a key ingredient in the shaping, molding, success, and failure of a minister.

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[20] .David Hall, Standardized Ordination Curriculum, 3.

[21] Ibid.

CHAPTER TWO

STATE OF THE ARTS MODEL IN MINISTRY

The goal of this chapter is to offer insights from the existing literature and academic exercise in the area of ordination. There is a wealth of information from academicians, theorists, and authors on the subject; however, there is little recorded history published by the COGIC concerning its ordination practices. To compile such a history, the historian would have to consider the history of ordination in each of the one hundred and eighty jurisdictions. A review of this magnitude is quite an arduous task. Although the COGIC is over one hundred years old, it was only two years ago that the COGIC introduced a national standardized ordination curriculum after a majority vote of the church's General Assembly. The General Assembly is the legislative body of the denomination. Therefore, the researcher finds it useful to describe the development of ordination in general terms and as it relates to the COGIC. Particular emphasis is given to the success rate on the national standardized exam after being exposed to the new national standardized ordination curriculum.

Emanuel Clapsis, in the eleven pages of his work, *Sacramentality of Ordination*, provides reasons for the differing views on ordination. Catholics present ordination as a sacrament while Protestants present ordination from a functional viewpoint. Some religious factions practice the rite while others do not. Clapsis attributes such differing

views to be the product of different understandings of the role of the Holy Spirit in the entire process

Marjorie Warkentin is a well-known expert on the subject of ordination. In her book, *Ordination: A Biblical-Historical View*, she eloquently discusses the history and the many assumptions surrounding this rite. She painstakingly traces the Old Testament origin of this rite from its rabbinic beginnings. Warkentin records that the earliest presence of the rite begins in Judaism as part of the rabbinic traditions of the first, second, and third century Sanhedrin. She also records the secular use of ordination during the life and times of Jesus. Warkentin provides supporting information from the ancient Jewish texts. She states that there is no mention of ordination in the *Talmud* and *Mishnah*.[1] Warkentin gives a detailed account of ordination as it appears in the early church. The "laying on of hands" is identified in her book as a major part of the rite.[2] Warkentin traces the development of ordination and the various responses to ordination from such groups as the magisterial reformers, radical reformers, Anabaptists, Reformationists, and the Roman Catholic Church. In a balanced approach, Warkentin selects notable theologians such as Kilmartin, Culpepper, Ferguson, Calvin and Luther. Luther and Calvin's response to ordination makes for a provocative debate of the rite. Warkentin also makes frequent reference to the opinions and writings of early church fathers including Tertullian and Eusibus. Thomas Oden brings other ancient, modern, and contemporary theologians into the argument.

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[1] Marjorie Warkentin, *Ordination: A Biblical-Historical View* (Grand Rapids, MI: William Beerdman Publishing Company, 1982), 18.

[2] Ibid., 14.

Marjorie Warkentin presents ordination in its various contexts and dispensations. Of particular interest to her is the practice of ordination during the Middle Ages, Enlightenment, Renaissance, and the Reformation. The sixteenth century view supporting the authority of the church and the authority of ordination contrasts with the "priesthood of all believers" citied in Luther's *Ninety-Five Theses*. Warkentin records many of the twists and turns the rite takes as it collides with political, social, historical, and religious forces. Various challenges from within and without often threaten the integrity of the office. Warkentin points to the lack of biblical evidence necessary to establish a correlation between the 'laying on of hands' and the bestowal of the spirit.[3] Just as the laying on of hands occurred in a variety of settings, it also occurred for a variety of reasons. The purpose of "Laying on of hands" was thought by some to be an indication of the transfer of the Spirit, infilling of power, bestowal of blessing, transfer and bestowal of the anointing, or only to signify titular passage. Various church documents support or refute ordination including the *Apostolic Constitutions*, a document written in 385 A.D., which records apostolic doctrine and tradition of the laying on of hands.[4]

Often, the bishops used ordination to control and manipulate their subordinates.[5] Warkentin provides a definition of what it means to receive the call to ministry. She borrows from Zwingli's description of the call of God as a two-fold call of God and call from man.[6]

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[3] Marjorie Warkentin, *Ordination: A Biblical Historical View*, 24.

[4] *Apostolic Constitutions and Cognate Documents: Early Church Classics* (London: Oxford, 1906).

[5] Marjorie Warkentin, *Ordination: A Biblical Historical View*, 51.

[6] Marjorie Warkentin, Ordination: A Biblical Historical View, 59.

In volume four of his *Classical Pastoral Care: Crisis for Ministries* series, Thomas Oden, addresses the role of ordination in preparing one for crisis ministries. Oden is a well-known practical theologian and an expert in pastoral theology. Oden presents ordination in its practical and pastoral application in the work of counseling, soul care, visitation of the sick, care of the poor, care of the dying, and crisis counseling for the family and those suffering marital difficulties.[7] Oden provides a model for the practical application of the ordination curriculum in crisis situations. Oden draws upon the classical pastoral tradition as a model with such early church fathers as Polycarp, Gregory, Ambrose, Jerome, Leo, Tertullian, Origen, Chrysostom, Luther, and Calvin. According to Oden, ordination has an important role in preparing one for the ministry of crisis counseling.

Oden, in his *Classical Pastoral Care series: Becoming a Minister* outlines the essential qualities of an effective pastor. Polycarp is an example of a faithful pastor. Another quality mentioned the benefit of having a good temperament.[8] St. Gregory suggests the effective pastor is compassionate, holy, sympathetic, and abhors sin.[9]

The state of the arts model is not remiss to consult the early church documents. The *Didache* encourages the pastor to master the qualities of forbearance, compassion,

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[7] Thomas Oden, *Classical Pastoral Care: Crisis Ministries,* 2 (Grand Rapids, MI: Baker Books, 1987), vi.

[8] Thomas Oden, *Classical Pastoral Care: Becoming A Minister* 1 (Grand Rapids, MI: Baker Books, 1987), 12.

[9] Ibid.

guilelessness, calmness, and goodness.[10] These are not the finer qualities of a minister. A good minister is also an example in word and deed.

The church father, Ambrose believed a pastor must live by the same advice which he or she dispenses.[11] One that gives advice should live by the same advice. Ambrose believes an effective pastor gives wise counsel and takes wise counsel. Chrysostom, a father of the Eastern Church, encouraged any person considering ministry to look before they leap.[12] Tertullian of Carthage urged any future pastoral practitioner to refer to earlier works and writings of the church to build a foundation and understanding of soul care.[13]

Oden cites Thomas Brown's advice to the student of ministry to hold fast to the doctrine of sanctification and urges anyone who is considering ministry to consider the primacy and permanence of the Word of God. The Word of God is always the first source to determine rule or doctrine. The Word of God applies to culture versus applying culture to the Word of God.[14] The sinful devices of one age remain the sinful devices in another age.

First, Thomas Oden expresses the hesitancy and sentiments of Martin Luther. Oden comments on several historical figures who have hesitated in accepting God's call.

Next, Oden cites Calvin as one who senses the call and avoids it all together. Later, Calvin felt guilty. God called Calvin to speak up about horrible suffering and

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[10] Thomas Oden, Classical Pastoral Care: Becoming A Minister 1 (Grand Rapids, MI: Baker Books, 1987), 13.

[11] Ibid., 12.

[12] Ibid.

[13] Ibid., 14.

[14] Ibid.

injustices in the world.[15] Oden also records Menno Simons' resistance to the call. Menno Simons is met with inward turmoil and confusion.[16] Inward struggle and personal inadequacies follow. Lastly, in Oden's work, St. Francis describes Palladius' abdication of the call.[17] Oden even provides the African perspective of Origen. Origen as a bishop identified with the poor. In his service to the poor of his region, he rejected lavish living.[18] Origen affirms his African roots. Oden calls upon Chemnitz to list the duties of the minister. Chemnitz cites the duties of every minister are to feed the flock, administer the Sacraments, and to remit or retain sins.[19] Oden also gives a basic framework for any ordination curriculum. The four parts of every ordination examination and curriculum should include the call, Doctrine of the Word and Sacrament, ceremonies, and the life and conduct of the minster.[20] According to the *Thirty Nine Articles of Religion*, "it is unlawful to serve the sacraments unless one is called and ordained by his or her church."[21] Oden referred to the Catholic perspective offered by Thomas Aquinas to describe the minister's role as priest or mediator between God and man.

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[15] Thomas Oden, Classical Pastoral Care: Becoming A Minister 1 (Grand Rapids, MI: Baker Books, 1987), 18.

[16] Ibid., 28.

[17] Ibid., 14.

[18] Ibid., 18.

[19] Ibid., 20.

[20] Ibid., 21.

[21] Thomas Oden, Classical Pastoral Care: Becoming A Minister 1 (Grand Rapids, MI: Baker Books, 1987), 21.

Oden, in volume two of his *Classical Pastoral Series: Ministry through Word and Sacrament* borrows from the classical theologian, Bishop Clement. Clement argues for the use of the Socratic method in ordination and early biblical teaching. In fact, Clement clearly states the student does not have to keep silent or ask questions.[22] Inferences can be made for the use of the Socratic Method in teaching the new S. O. C. in the COGIC. Oden draws upon a series of Church fathers in establishing a definition of an effective ministry of the Word. Oden places preaching at the center of what he calls the ministry through the Word. Luther believes the Ministry through the Word in its purest form is preaching which is a clear, forceful, relevant exposition of text.[23] Oden asserts that powerful preaching pierces the heart to bring conviction and eventual conversion. The foundation of the ministry through the Word is always canonical scripture.[24] There is no room for ambitious heretical eccentrics and interpretations. In addition, the preacher cannot ignore the canonical tradition and rely solely on personal interpretation in his ministry of the Word and Sacrament.

Oden calls upon the early church father Irenaeus to attest to the importance of adhering to traditional apostolic teaching.[25] The essential subject matter of the Ministry of the Word is the good news of Christ's coming.

According to Oden, the Word is Tertullian's source for corrective pastoral admonition, scriptural exposition, and intercession.[26] Tertullian goes on to say that the

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[22] Thomas Oden, *Classical Pastoral Care: The Ministry Through the Word and Sacrament* 2 (Grand Rapids, MI: Baker Books, 1987), 167.

[23] Ibid., 167.

[24] Ibid., 59.

[25] Thomas Oden, *Becoming a Minister*, 33.

soul is nurtured through praise, admonition, prayer, preaching, and exposition of scripture. All of these are forms of ministry through the Word. Oden also cites English bishop and theologian, Jeremy Taylor as he encourages the minister to take seriously the delivery of the Word of God and to be answerable to the text.[27] Oden cautioned the new minister of the Word from Richard Baxter. Baxter described preaching in the following way. He said, "Preaching is not a spectator sport, but a unique moment of divine address." [28] Often in contemporary Christianity, the importance of sacred scripture is suppressed by a gospel that is marked by sensationalized theatrical performance rather than a moment of divine address.[29]

Thomas Oden in his book, *Pastoral Theology: The Essentials of Ministry* provides the reader with the prerequisites for entrance to ministry, the duties of the pastoral office, and the activities of the clergy. Oden gives his definition of ordination. He describes how and when ordination occurs. For Oden, ordination must involve a due process of examination. The examination engages God, the Church, and the ordinand. Oden describes the acts of ordination to include the Ministry of the Word, the Sacrament, and the Order. Oden suggests ordination gave the power to do ministry.[26] He seems comfortable in agreeing with the necessity of ordination for those entering ministry. Oden ascribes the congregation as the agent of ordination. Oden states the charge to the ordinand is to study, and to accurately exegete the Scriptures. Though ordination does

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[26] Thomas Oden, *Ministry Through the Word and Sacrament*, 59.

[27] Ibid., 42.

[28] Ibid., 37.

[29] Ibid.

convey certain rights and privileges, Oden seems wary of attributing to ordination the conveyance of spiritual power.

Richard Niebuhr of Yale and Daniel Williams of Union Seminary, in *The Ministry in Historical Perspective* also state the purpose of the church and its ministry. The case for the advancement of theological education is presented and the history of ordination in the church is explained. Ordination is presented as it exists in the Early Church, the Ante-Nicene period, the Later Patristic Period, the Middle Ages, post-reformation, the modern church, the puritan age, Colonial period, and post-modern America. Ordination holds very little significance in most churches today.

Kenneth Scott LaTourette in his two-volume work, *A History of Christianity*, presents the use of ordination during the Middle Ages.[30] Luther's perspective on ordination as a Christian ceremony is provided. Luther's understanding is contrasted with the church's regard for ordination as a sacrament. Latourette explains why it was so easy for the church to use ordination to wield power in the Catholic Church.[31]

Millard J. Erickson, in his *Christian Theology* second edition, uses only one paragraph to describe the authority of the laying on of hands. According to some, this laying on of the hands during ordination transmits the authority of the apostle to the bishops of today. This passing down of apostolic authority is called apostolic succession.[32] Oden and Erickson are proponents of sacerdotalism. "Sacerdotalism" is the

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[30] Kenneth Latourette, *A History of Christianity: Beginnings to 1500* 1 (Peabody, MA: Prince Press, 2007), 533.

[31] Ibid.,714.

[32] Millard Erickson, *Christian Theology* 2 (Grand Rapids, MI: Baker Books, 1998), 1082.

eligibility of the ordained to administer the sacraments.[33] Erickson reminds the reader the candidates are chosen and empowered by the church.[34] Until the church chooses and empowers the minister, he or she cannot exercise the priestly duty to administer the sacrament. Erickson defines sacramentalism as the "belief by the organized church in the sacrament ability to remit sins."[35] Sacramentalism has no role in Pentecostal in the power to remit or retain sins.

John Toews, in his *Rethinking the Meaning of Ordination,* raises serious questions concerning the support for biblical basis for ordination. The following scholars concur: Giles, Ferguson, Flemming, Kilmartin, Morris, Peacock, Schweizer, Warkentin, and Wright.[36] Toews communicates a well thought out definition, purpose, and object of ordination. He provides the rationale for the Catholic Church's belief in the sacradotalization of ministers.[37] Toews includes the "laying on of hands" as essential to ordination.[38]

Richard Mulholland in his book, *Deeper Journey,* does not mention ordination explicitly, but he does allude to the spiritual formation necessary to serve as an effective ministry worker. Spiritual formation, he says, is the task of every Christian. The ascetic disciplines, according to Mulholland, are acts that produce transformation of oneself into

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[33] Erickson, *Christian Theology* 2 (Grand Rapids, MI: Baker Books, 1998), 1082

[34] Ibid., 1132.

[35] Ibid.

[36] John Toews, "Rethinking the Meaning of Ordination Toward a Biblical Theory of Leadership Affirmation," *Religious and Theological Abstracts* 47, (2001), 6.

[37] Ibid.

[38] Ibid.

the image of Christ.[39] Unlike, Adele Calhoun, Mulholland does not provide a model for the practical application of these spiritual disciplines. However, Mulholland introduces a concept everyone should avoid called the false self. The qualities that enable the false self are discouraged in the pastor's life. Those qualities are fear, possessiveness, indulgence, destruction, self-promotion, and manipulation.[40] As part of the introspection process, the ministerial candidate must consider dealing with all issues that promote a sense of false sense. Familiarity with one's true self is essential before one enters the ministry. It is not wise to enter ministry if one has not dealt with his or her own demons. Many ministers succumb to fatal lapses of judgment because of the temptations that gratify the false self.[41]

Since nineteen seventy-two, the Church of God in Christ has not revised its *Official Manual.* This manual contains information discipline, polity, liturgy, articles of religion, and ordinances of the COGIC. Foot washing is one of the unique ordinances of the COGIC. *The Official Manual* addresses the call to ministry along with church economy and the general services or obligation of the pulpit.[42]

Thomas Dozeman, in his historical biblical theology of ordination, *Holiness and Ministry*, examines the theology and practice of ordination as a discipline.[43] In this work, Dozeman provides an understanding of the nature and function of ordination as it relates

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[39] Richard Mulholland, *The Deeper Journey* (Downer's Grove, PA: Intervarsity Press, 2007), 29.

[40] Ibid.

[41] Ibid., 45.

[42] C. F. Range, *The Official Manual of the Church of God in Christ* (Memphis, TN: COGIC Publishing House, 1972), x-xi.

[43] Thomas Dozeman, *Holiness and Ministry: A Biblical Theology of Ordination* (New York: Oxford University Press, 2008), 4.

to the holiness of God. Dozeman explains that outside the character of holiness ordination had little meaning.[44] He defines holiness, extending its meaning beyond a strict set of imposed moral codes or behaviors. He describes holiness as the very essence of God.[45] Dozeman explains the ritual character of holiness.[46] It is in this premise which Tom Dozeman attributes holiness as a characteristic of the sacramental acts of the priest. Later in his work, UTS professor Thomas Dozeman introduces the notion of sacred space as a place to apply theoretical concepts but more importantly as a place for the priest to practice and to transmit holiness to humans.[47] Dozeman's suggests the transmission of holiness is the true purpose of the priest.[48] Dozeman uses the Mosaic office and the Aaronic ordination ritual as the prototype for ordination. He asserts that the priest representation of sinful man and his protected presentation in priestly garment, bridges the gap between the sacred and the profane.[49] Dozeman minimizes the practical application of holiness to give purposeful insight on the ritual character of holiness.[50] He explains the origin of the office. "Elder" is the title given to an ordained minister in the

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[44] Thomas Dozeman, *Holiness and Ministry: A Biblical Theology of Ordination* (New York: Oxford University Press, 2008), 12.

[45] Ibid., 28.

[46] Ibid., 23.

[47] Thomas Dozeman, Holiness and Ministry: A Biblical Theology of Ordination (New York: Oxford University Press, 2008), 29.

[48] Ibid., 31.

[49] Ibid., 12.

[50] Ibid., 23.

Church of God in Christ.[51] In great detail, Dozeman describes the ordination rites and the investiture of candidates into ordination of the Word and Sacrament.[52]

In *We Have this Ministry,* Samuel D. Proctor and Gardner C. Taylor, speak of ministry as the rare privilege to serve. According to Proctor and Taylor, preaching may be the most important function afforded to the minister today.[53] It is the preaching of the gospel that gives purpose, meaning, coherence, and authenticity to the total human sojourn. [54] Proctor and Taylor enlighten the reader concerning the multi-faceted role of a servant pastor as a teacher, intercessor, administrator, counselor, liberator, and proclaimer of the Gospel.[55]

In the practical manual, *Spiritual Disciplines*: *Practices that Transform Us*, Adele Ahlberg Calhoun brings the reader into a closer more intimate relationship with God. Her book causes the soul to awaken to the promptings of the spirit, connect with God in a meaningful way, and to make space for an ongoing conversation with God. Practice of the ascetic disciplines mentioned in her book give one a posture of hearing, waiting, and listening for the voice of God. The ascetic disciplines that Calhoun introduces in her book are worship, open disclosure to God, relinquish of the false self, sharing with others, hearing God's Word, experiencing the incarnate love of Christ, and prayer. Calhoun encourages the minister to develop a rule for life that will provide spiritual direction for the walk with Christ. Calhoun's practical spiritual disciplines lead

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[51] Range, *Official Manual of the Church of God in Christ*, 139.

[52] Thomas Dozeman, *Holiness and Ministry*, 136.

[53] Samuel Proctor and Gardner Taylor, *We Have This Ministry* (Valley Forge, PA: Judson Press, 1996), x.

[54] Ibid.

[55] Ibid, 13-127.

the soon-to-be minister to spiritual transformation and renewal. Every potential pastor can benefit from Calhoun's theologically sound publication on spiritual discipline. Such practical personal spiritual disciplines assist the minister and the congregants in the continuing journey with Christ. Calhoun includes other topics for contemplation and spiritual formation including worship, rest detachment, solitude, accountability, submission, meditation, bible study, compassion, and witness.

In *The Story of Christianity,* Gonzalez's historical account provides a geo-political perspective on ordination throughout the ages. The role of key people and events are mentioned and the contributions made by such leaders to the development of Christianity. Gonzalez mentions political as well as religious leaders including Alexander the Great, Charlemagne, Julius Caesar, and King James. Gonzalez provides a contrast of the Eastern and Western church. Gonzalez's perspective on ordination presents the important personalities in the founding, maturation, and growth of Christianity. Political, social, and economic conditions provide a backdrop for the development of ordination as used by Protestant and Catholics alike.

Ronald C. Doll, a liberal expert on the subject of curriculum, defines curriculum in *Curriculum Improvement: Decision Making and Process* (ninth edition), from an educational background. This definition applies to Christian education as well. Particularly useful to ordination curriculum is the idea of the application of theory, student's demonstration of skills, and the attitudes and values learned from exposure to any curriculum.[56]

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[56] Ronald Doll, *Curriculum Improvement: Decision Making and Process* (New York: Prentice Hall & Sons, 1996), 15.

Michael Root, in *"Called to the Office of Ministry,"* uses the Augsburg confession to validate the use of ordination. Root outlines the activities that are part of the call, considers the sources of the call, and describes the call to witness, and the details the responsibilities of a pastor after he is called. Root is thorough in providing us the sources from which the call emanate: including Father, Son, and the Holy Spirit. Root emphasizes that the call is a call to the sacred event of serving.[57]

Peter Fink, in his *The Sacrament of Orders,* outlines the role and intent of the assembled church in the act of ordination. Fink brings humility to the priesthood by describing it as a position of service and not power. Fink speaks to the role of the minister, and the presence of the Spirit to influence the actions of the church and ordinand. Fink states, "it was the Spirit doing the gathering, uniting, transforming and empowering the ordinand and the church to proclaim, lead, and govern."[58] Similar to Dozeman's assertion, Fink states that the power is not in the person but in the action or ritual. Dozeman somewhat agrees with Fink that the holiness is not in the person or the implements but in the ritual. Fink believes that listening is the most important skill a pastor should possess. Fink warns the pastor to avoid elitism and celebrity status.

Ronald Wallace disputes the need for a hasty ordination. First, according to Wallace, "every minister should make sure he or she is called by God."[59] Wallace adds that calling or promoting oneself to such a spiritual task is certain disaster and makes

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[57] Michael Root, "Called to the Office of Ministry: the New Testament and Today," *Currents in Theology and Mission* 12, no. 3: 156-157 ATLA Religion Database with ATLA Serials, EbscoHost (accessed November 1, 2012).

[58] Peter Fink, "The Sacrament of Orders: Some Liturgical Reflections," *Worship* 56, no. 6 (November 1, 1982): 488.

[59] 2 Peter 1:10.

one's longevity in ministry quite questionable.[60]According to Wallace, the minister is not to be a novice in Word and doctrine, but one who has a full grasp of the scriptures and applies them in his or her own life.[61] One who has only had a casual glance at scripture is not sufficient for the call.[62] Wallace warns the preacher to avoid entertainment and displays of skill. Wallace encourages the called minister to apply his or her gifts as the Holy Spirit directs and to hold respect and reverence for the God who gives the gifts for the purpose of service. Wallace instructs the people to hearken to the words of the preacher. Wallace instructs the minister to preach the pleasant and unpleasant.

Robert Palmer, in his *Characteristics of One Called to the Gospel Ministry*, outlines the qualities found in an effective minister. He attests that the preacher's identity is as important as the gifts he or she shares and the function he or she fulfills. Palmer argues that continued intellectual and spiritual development is important to being an effective pastor. The minister must be certain of God's call. Secondly, the minister must be familiar with the role of sanctification in his calling. Palmer compares and contrasts the inner and outer call. The inner call is the call everyone received at salvation. The outer call is one that calls the Christian to a particular place of service in the leadership of the church. Palmer mentions the Holy Spirit as the One who equips, empowers, and commissions the minister for Christian service.

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[60] Ronald Wallace, *Calvin's Doctrine of the Word and Sacrament* (Grand Rapids: Eerdmans, 1957), 87.

[61] Ibid.

[62] Ibid.

Ralph Quere, in an article in the Lutheran Quarterly, *Imparting or imploring the Spirit in Ordination Rites,* warns the clergy-practitioner not to minimize the importance of the Holy Spirit in calling, consecration, and commission.

Many early church documents including the *Augsburg Confession*, *Second Edition of the Catechism of the Catholic Church,* requires that one should preach or teach publicly only if he or she is called and recognized by the church.[63] According to the catechism, a minister cannot begin ministry without being called by a congregation. The Catechism of the Catholic Church defines ordination as a sacrament of the apostolic ministry. [64] Cramner, in his edition of the *Book of Common Prayer,* defines a sacrament as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."[65]

John Calvin, in his world acclaimed *Doctrine of Word and Sacrament,* emphasizes the role of preaching and administration of the sacrament in public ministry. The two chief functions of the priest were the Word and administration of the sacrament.[66] Calvin declares that preaching is the Word of God, the presence of God, and the instrument that God uses to rule the earth and church. Calvin defines the preached word as the command of God and the promises of God.

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[63] F. Bente, "The Book of Concord: The Confessions of the Lutheran Church: The Augsburg Confession Article XIV," German Book of Concord, http://www.bookofconcord.org/historical-3php (accessed February 11, 2012).

[64] Ibid.

[65] Gordon Jeanes, Thomas Cramner *Book of Common Prayer of 1549 and the Administration of the Sacraments and Other Rites and Ceremonies of the Church* (New York: Continuum Press), 857.

[66] John Calvin, *The Institutes of the Christian Religion,*" ed. Hugh Kerr (Philadephia, PA: Westminster Press, 1964), 165.

After years of diligent study, Walter Kiser finds a theme in God's Word that transcends the entire sixty-six books of the Bible. Kiser proposes that the Bible is written to communicate the promise plan of God to man. In the Word of God, there exists the revealed power of the Holy Spirit, the promises of God, the doctrine of salvation, and the condemnation of God's wrath. Kiser's theme gives validity to the purpose of the sacrament and the officiant's role in preparation and administration of it.

Rudolph Bultmann, German born Lutheran theologian, in *Encyclopedia of Christianity,* provides an explanation of the relationship between theology and presupposition. In supposition, a previously taught belief or personal theology affects one's understanding about another newer theology. Bultmann asserts that ordination and theology co-exist as a communal task. Bultmann writes that neither ordination or theology exist in a vacuum.[67] On the contrary, both are contextual. Bultmann argues for the de-mytholization of the New Testament. Such de-mytholization can result in the minimization of Christ's teaching and various unsubstantiated interpretations of the Word. The ancient traditions of the church should not restrict ordination or theology of ordination. [68] Bultmann's emphasis is on the overarching themes rather than specific historical aspects of Jesus' life and ministry.

Henri Nouwen was a Dutch born Catholic priest and champion of the mentally ill. In Nouwen's *In the Name of Jesus: Reflections on Christian Leadership, he* defines the role of the preacher as one whose responsibility is to communicate God's salvation through Jesus Christ, and to assist in the spiritual formation of the soul, mind, and

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[67] Rudolph Bultmann, *Encyclopedia of Christianity*, ed. John Bowden (New York: Oxford University Press, 2005). 1182.

[68] Ibid.

Spirit.[69] Ministry and leadership exist as an experience shared by the entire community of faith.

Many of the beliefs about ordination in the Church of God in Christ are found in its denominational literature. The Church of God in Christ publishes the various literature that explains tenets of its faith on its official website, *cogic.com,* in its official magazine, *The Whole Truth*, in its book of discipline called, *The Official Manual of the COGIC,* and in other teachings produced by its Memphis based publishing house.

Candidates for ordination refer to the COGIC S. O. C., the Official Manual, and works by scholarly denominational experts including Bishop P. A. Brooks, who authors *Doctrines as Taught by the COGIC,*[70] George D. McKinney, and the Ithiel Clemons.

Bishop William Willimon, the current bishop of the North Alabama Conference of the United Methodist Church, writes in *The Theology and Practice of Ordained Ministry,* that preaching is a process that begins with preparation.[71] In addition, the minister needs preparation so that the he or she can have the training and tools to effectively deal with the complexity of issues he or she faces in pastoral leadership. [72] Preparation is a moral matter.[73] It is not merely a matter of the head but more importantly a matter of the heart. [74] Willimon believes that preparation is a moral duty of the

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[69] Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroads, 1989), 68.

[70] Bishop P.A. Brooks and Charles Hawthorne, *Doctrines as Taught by the Church of God in Christ* (Memphis, TN: Church of God in Christ, 1970).

[71] William Willimon, "Theology of Ordination," *Quarterly Review* 3, no. 2 (Summer 1983): 22.

[72] Ibid.

[73] Ibid.

[74] Ibid., 20.

Christian minister. Ordination facilitates the spiritual formation and preparation needed fulfill the preacher's moral duty.

In the *Covenant Quarterly,* Geoffery Kelley and Burton Nelson offer the insights of Dietrich Bonhoeffer concerning Christian ordination and commissioning as a call to service. Dietrich Bonhoeffer was a German theologian, martyr, author, and pastor who was killed in a Nazi concentration camp for his Christian anti-Nazi beliefs. Concerning ordination, Bonhoeffer emphasizes the Ministry of the Word as that which comes from the cross and not intellectual pursuit.[75]

Arthur Graf, in the *Concordia Journal*, explains the rights and role of the church to call and ordain a minister. He provides a history of ordination beginning in the apostolic period and continuing through the Reformation. He bases his information on a Lutheran report called *The Ministry in its Relation to the Christian Church: A Report to the Commission on Theology and Church Relations of the Lutheran Church, Missouri Synod.*

Biblebelievers.org, a Christian fundamentalist online source for independent churches, provides the fundamental perspective of Christ as he revealed himself as prophet, priest, and king. The function of the prophet, priest, and king are described. Prophet, priest, and king are the principal offices that define the ministerial priesthood. Three orders of the priest serve as a pattern a typology of Christ and guide the contemporary minister in fulfilling his parochial responsibilities.

John Johnson, associate professor of pastoral ministry and director of the Doctor of Ministry program at Western Seminary in Portland Oregon, authors the work, *Seeking*

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[75] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1996), 1.

Pastoral Identity. In this work, he encourages every pastor to fulfill his or her calling through the offices of prophet, priest, and king. These three offices help every pastor to maintain balance in their ministry.[76] If a pastor attends to his or her responsibilities in these three areas, all needs of the church are met.

Wayne Christensen, in the article entitled, *Noah Prophet Priest, and King,* uses Noah as a type of Christ.[77] Christensen describes Noah's effectiveness as a prophet and priest. Jesus also exercised his calling as a prophet, priest, and king.[78] Christensen takes special note of how Noah offers sacrifices for his children. As a king, he shows how Noah exercises kingly authority as he supervises the replenishing of the earth after the flood.

Robert Sherman, in his *King, Priest, and Prophet,* Sherman reveals a Trinitarian Theology of Atonement. Here he explains the three fold office or munus triplex of Christ.[79] This is the classical reformed understanding of the tri-fold office. Karl Barth links the threefold office of Christ to Trinitarian theology.

E. F. Karl Miller features the offices of Christ in the Christian Classics Ethereal Library at Calvin College. In the article entitled the *Threefold office of Jesus Christ:*

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[76] John Johnson, "Seeking Pastoral Identity," *The Spurgeon Fellowship Journal* (Fall 2007). http://www.thespurgeonfellowship.org/Downloads/feature_f07.pdf (accessed June 14, 2012).

[77] Wayne Christensen, "God Remembers," Fox Lake Community Church, http://www.foxlakechurch.org/God%20Remembered%20Noah%20Part%201-2.pdf (accessed January 3, 2012).3

[78] E. F. Karl Miller, "Jesus Christ Threefold Office Of, Christian Classics Ethereal Library at Calvin College, http://www.ccel.or/s/schaff/encyyc/encyc06/htm/iiilvii.v.htm (accessed June 27, 2012).

[79] Robert Sherman, *King, Priest, and Prophet: A Trinitarian Theology of Atonement* (New York: T & T Clark, 2004), 63.

Functions of Christ as Priest, Prophet, and King, Miller explains the interpretation and significance of the Christ's role of prophet, priest and king. Miller also calls upon early church fathers including Eusebius and Calvin to advocate for the tri-fold office.[80] While fulfilling his roles, Christ prioritizes these offices in the order of prophet, priest, and king. The successful minister prioritized his duties in the same order. In addition, Miller explains that the minister is first and foremost a prophet.

Gerry Breshears in the *Journal of Evangelical Theological Society*, informs the reader that Christ serves *the body of Christ as prophet, priest, or king*. Breshears argues for the existence of the church from an ontological perspective. Dr. Breshears defines the local church in terms of evangelism, edification, and worship.[81] Breshears follows Calvin's argument for the support of the three offices. It is Breshears' assertion that the offices of prophet, priest, and king maintain equal footing with no office superior to the other.[82]

The Encyclopedia of Biblical and Theological Literature is a comprehensive ten-volume reference library covering a plethora of Biblical topics relating to practical and systematic theology. It provides a concise definition of ordination.

Early church father, Gregory Bishop of Nyssa, in the edited work, *Later Christian Fathers*, provides the moral and spiritual requirements for ordination. He includes the personal disposition and demeanor suitable for the ministry candidate. Gregory supports the primacy of Scripture and its role in the prophetic and priestly function. Gregory is

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[80] E. F. Karl Miller,"Jesus Christ Threefold Office."

[81] Gerry Breshears, "The Body of Christ: Prophet, Priest, and King," *Journal of Evangelical Theological Society* 37, no. 1 (March 1994), under "Settings," http://www.etsjets.org/files/JETS-PDFs/37/37-1/JETS_37-1_003-026_Breshears.pdf

[82] Ibid.

important because of his position on Christ and his divinity, known as the Christological debate. Gregory's views are influenced by his Brother, Basil. Basil contributes greatly to Gregory's theology and philosophical thought. Gregory is a major contributor to the Nicene Creed. Much of The Nicene Creed is foundational Biblical doctrine preached by many current clergy. Bishop Gregory was an ordained priest who by the insistence of his father applied his theology in the supervision of his father's diocese. It is under his father's tutelage that he receives valuable preparation for further ministry.

Martin Chemnitz, in his *Ministry of the Word and Sacrament*, gives the definition of ordination along with the importance of ordination as a divine call. Whether the call was with or without human authority, Chemnitz reminds the reader of the role that God plays with the assistance of His Holy Spirit. He includes twenty-eight questions that every minister should know and put to memory before ordination.[83] Chemnitz provides the necessary elements of a valid ordination ceremony. The components of an ordination in Chemnitz's list bears strong resemblance to the ordination ceremonies in many Protestant ceremonies today.

Martin Luther, the greatest exegetical mind of all times, in his *Table Talk* gives his theological interpretation of a variety of subjects including ordination, sacrament, the Lord's Supper, the church, ministers, and homiletics. This is the informal discourse of Martin Luther. Luther uses a roundtable discussion to expound his views on all facets of ecumenical life. An edited version of a compilation of Luther's writings is present in a volume called *Works*. In *Works*, Luther is not hesitant to emphasize the primacy of the Word in the life of the Church. Luther holds that the primacy of the Word had great

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[83] Martin Chemnitz, *Ministry of the Word and Sacrament* (St. Louis, MO: Concordia, 1981), Section 29, 9.

implications for the ordinand and the practicing minister alike.[84] The call, commission, and execution of the minister's gift are built upon the Word.

John Chrysostom, the Greek Archbishop of Constantinople, leaves a wide variety of documents including the *Six Books on the Priesthood.* This work discusses the disgrace of unscrupulous priests. John Chrysostom, in his *Six Books on the Priesthood: Popular Patristics Series*, discusses God's choosing of man to fulfill his promise plan.

Walter Kaiser, one of the leading Evangelical experts in the field of Hermeneutics, writes a biblical theology of the Old and New Testament called *The Promise Plan of Man.*[85] The theme interwoven throughout Kaiser's work is God's promise through the atonement of salvation, healing, deliverance, and restoration to humankind. This theme seems to be important as the ordained minister introduces God to fallen humanity.

Clement, the Bishop of Alexandria, in *Early Christian Writings,* substantiates the use of ordination as a means of examining candidates to ascertain their level of spiritual discernment. According to Clement, discernment is an important trait to possess in the faculty of Christian leadership. It is after the letter of I Clement that ordination develops into a more formal inquiry.[86]

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[84] Martin Luther, "Assorted Sermons by Martin Luther: Of the Office of Preaching," Christian Classics Ethereal Library, http: http://www.ccel.org/ccel/luther?show=worksBy (accessed January 4, 2013).

[85] Walter Kiser, *The Promise Plan of Man: A Biblical Theology of the Old and New Testament* (Grand Rapids: MI: Zondervan, 2008), 25.

[86] Clement of Alexandria ,"Early Christian Writings," A Handbook of Patrology: The First Period: The Beginnings of Early Church Literature: The Fathers of the First Three Centuries: Section One: The Apostolic Fathers ed. James Tixeront, http://www.earlychristianwritings.com/tixeront/section1-1.html (accessed December 8, 2012).

Cyril Argenti in his work, *The Sacrament of Chrismation: Ecumenical Perspectives on Baptism, Eucharist, and Ministry*, underscores the use of chrismation, or the anointing with oil, in various sacraments and rites of the Eastern, Western, pre-Reformation, and post-Reformation church.[87] He traces the use of Chrismation from the middle ages to today. Argenti's analysis of the rite helps the researcher to understand the use of Chrismation as a part of the ordination ritual.

B. S. Eaton, in his edition of the *Tradition of Hippolytus,* builds upon the information presented by Argenti. Eaton, through the words of Hippolytus, helps the reader understand the prevalence of chrismation in the baptismal rite and the scarcity of the practice in the ordination ritual.[88]

The *Babylonian Talmud*, edited by Michael Rodkinson, gives a historically Jewish perspective of ordination as part of the rabbinical tradition. To establish the practice of ordination, Rodkinson mentions many of the early academic ordinations took place before the time of Gamaliel I.[89] Rodkinson list ancient teachers by name and provides students who were ordained upon the completion of their studies.

Norman Tanner, in his edition of *The Council at Chalcedon* speaks to the authority of the bishop and the wanton avarice of Catholic clergy. This document was written in 451 A. D. at the time of Emperors Valentian Augustus and Marcian Augustus

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[87] Cyril Argenti, "The Sacrament of Ordination," *Sourozh* no. 13 (August 1, 1983): 26.

[88] Hippolytus, *Apostolic Traditions*, ed. Burton Easton (Cambridge, MA: Cambridge University Press, 1934): 6.

[89] Michael Rodkinson, "The Babylonian Talmud," Internet Sacred Archive Text, http://www.sacred-texts.com/jud/talmud.htm (accessed February 1, 2013).

by the Catholic Church.[90] Concerning ordination, Chalcedon addresses much of the fallout that arose from clergy abuse. Chalcedon clarifies that ordination is not for sale.[91] Furthermore, the Council at Chalcedon addresses many of the priests and bishops who stray into the worldly affairs at the expense of caring for the church.[92] Chalcedon supports the authority of the bishop and church hierarchy. As a result, the council admonishes ordained priests do nothing outside the bishop's authority. To be valid, ordination is only valid with the bishop's signature.[93]

The Council at Trent was a series of Counter Reformation meetings held from 1534-1549 by the Catholic Church. The Church outlines the requirement for every candidate and the divine call which every candidate must receive. The qualification for all aspirants to the priesthood begins with a pure motivation and right intention. The Council at Trent established colleges, training centers, and seminaries to train youth for future service in the church. The Council at Trent and the document from the meeting of Catholic hierarchy provide the power of the orders and the power of the sacrament.[94] These powers are available to the minor orders of cleric, porter, reader, exorcist, acolyte and the major orders of deacon, priest, bishop, archbishop and pope.

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[90] Norman Tanner, ed. "The Council at Chalcedon 451 A.D. Part Two," *Daily Catholic*, http://www.dailycatholic.org/history/4ecumen2.html (accessed February 1, 2012).

[91] Everett Ferguson, "Ordination in the Ancient Church," Abilene Christian University, http://www.acu.edu/sponsored/restoration_quarterly/archives/1960s/vol_4_no_3_contents/ferguson.html (accessed June 12, 2012).

[92] The Catholic Church, "Decrees of the Ecumenical Council at Chalcedon: The Council at Chalcedon 451 A.D.," http://www.dailycatholic.org/history/4ecumen2.htm (accessed December 8, 2012).

[93] The Catholic Church, "History Learning Site: The Council at Trent," Chris Trueman, http://www.historylearningsite.co.uk/council_trent_third_session.htm (accessed December 8, 2012).

[94] Ibid.

Jacob Milgrom, in his work *Leviticus 1-16: A New Translation with Introduction and Commentary* provides an understanding of the practical and symbolic meaning of the various rituals and practices that become a permanent part of Israelite culture and the priestly function.[95] These rituals reveal useful insights about the character of God and his relationship to man. Milgrom is an expert in Old Testament and Jewish Torah and conducts landmark research on the Dead Sea Scrolls. Milgrom's work offers his reasons for the Biblical prohibition of incest, homosexuality, child sacrifice, nemocracy, and bestiality.

Vinson Synan, in his *The Century of the Holy Spirit: One Hundred Years of Pentecostal and Charismatic Renewal*, conducts extensive research on the beginnings and rapid growth of the Charismatic and Pentecostal movement. He provides historical accounts and contributions from academicians and experts. He does not fail to include the role of women and American minorities in his account. Synan records the beginning of many Pentecostal charismatic churches including the COGIC, Church of God, Assemblies of God, and the United Pentecostal Church. In this work, Bishop Charles Harrison Mason ordains many Caucasian ministers who cannot be ordained in their denomination.[96]

Joseph Crehan in his article, "The Typology of Episcopal Consecration" found in the *Journal of Theological Studies* presents Christ as the Aaronic high priest and includes a chrismation of bishops that occurs during the time of Hippolytus.

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[95] Jacob Milgrom, *Leviticus 1-16: A New Translation with Introduction and Commentary* (Garden City, NY: Doubleday, 2000), 272.

[96] Vinson Synan, *Century of the Holy Spirit* (Nashville: Thomas Nelson, 2001), 104-105.

Stephen Sprinkle in *Ordination: Celebrating the Gift of Ministry*, shares his distinct view of ordination. Sprinkle's major points of emphasis are the separation of clergy from laity, sacramental versus the functional aspects of ministry, the office versus the use of a leader's charismatic gifts, function of the pastor as an ambassador or servant, and the presentation of ordination as a rite and as a process. Sprinkle describes ordination as an act of Christ and the Church.[97] Ordination, a gift of the Holy Spirit, arises from the church's need for leadership. In Sprinkle's book, he gives the Holy Spirit credit as it informs those who serve as priests and sets apart those who serve.[98] In Sprinkle's book, ordination is communal act of collegiality through the laying on of hands.[99]

E. Glen Hinson, in his article Ordination in *Christian History in the Review and Expositor,* discusses the role of the clergy as dispensers and guardians of salvation, the evolution of ordination, and the increasing power the church amasses throughout history. Hinson contrasts the view of ordination as a sacrament and a functional necessity. Hinson discusses the acceptance and rejection of the act by various sects and denominations. He discusses the history of ordination that he finds in Jewish customs, acknowledgement of the gifts and the etymological meaning of the word "ordination." He references ancient texts including the *Didache,* the *Apostolic Traditions of Hippolytus*, and other lost books including *First Clements*. Hinson seems confident that ordination is necessary in bringing order to the Christian church. [100]Hinson lays out the ordination rite and its components.

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[97] Steven Sprinkle, *Ordination Celebrating the Gift of Ministry*, (St. Louis, MO: Chalice, 2004), 17.

[98] Ibid.

[99] Ibid., 22.

[100] Glen Hinson, "Ordination in Christian History," *Review and Expositor* 78, no. 4 (Fall 1981): 493.

Hinson discusses the validity and effects of ordination.[101] One is familiar with the avid support of ordination by such early church fathers as Tertullian, Cyprian, and Eusibius.

One must include Everett Ferguson's *Ordination in the Ancient Church Modes Selection, History, and Installation of Office of the Greeks, Romans, and Jews* if one is to complete a serious study on the subject of ordination. Ferguson uses information derived from early church documents including the *Apostolic Constitutions,* compiled in Syria toward the end of the fourth century. The *Apostolic Constitutions* provides an understanding of the relationship between the shepherd-pastor and the sheep-parishoners. The *Constitutions* records the action and significance of ordination in the fourth century the role of ordination in the New Testament church.[102] Ferguson explains the practice of the laying on of hands during the act of ordination. A history of ordination is presented from the time of the Roman captivity to include the civil ordination of magistrates. The ceremony is described by its use of solemn seating, sacrifice, the sword to signify the appointment election by selected citizens, laying on of hands, and the consecration of Levites. In addition, ordination is presented from a Greek perspective.[103] Ordination is a familiar Greek custom. Election is the Greek method for ordination. Scrutiny, casting lots, and oath taking are all a part of Greek ordinations. Investiture and chrismation occurs in varying degree and contexts. With specificity, Ferguson describes ordination in its various contexts.

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[101] Glen Hinson, "Ordination in Christian History," *Review and Expositor* 78, no. 4 (Fall 1981): 493.

[102] Apostolic Constitutions and Cognate Documents: Early Church Classics (London: Oxford, 1906).

[103] Everett Ferguson, "Ordination in the Ancient Church," *Restoration Quarterly* 4, no 3 (1961): 126.

Thomas G. Long, in his *The Witness of Preaching,* gives a comprehensive theological evaluation of preaching. In his book, he gives a theoretical perspective of the preacher as one from among us. The role of the preacher is to bring an awareness of God and his concern for humankind. Practical information is included for ministers who construct sermons. Long combines the theory and practice of homiletics making this book an excellent sermon guide. Long brings clarity to the art and the meaning of preaching, biblical witness in preaching, and the biblical focus of preaching. The focus, function, and form of the sermon are illustrated.

John Steely, a historian and expert on Southern Baptist ordination, gives a definition of ordination. He presents ordination in the non-sacramental view of most Protestants. While the administration of communion can only be accomplished by ordained clergy, there are cases where deacons administered communion when the church has no pastor. As with all denominations, there is a lack of agreement among members of the Southern Baptist Convention on the function and meaning of ordination.[104]

Carl Shultz of Houghton College describes the priestly vestments and their symbolic meaning. Schultz describes the purpose of the priestly garments as decorative, functional, and symbolic. Schultz credits the skilled artisans who prepared the garments. [105] Shultz also lists the materials used to make the priestly vestments.

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[104] John Steely, "Ministerial Certification in Southern Baptist History," *Baptist History and Heritage* 15, no. 1, (January 1980), 27.

[105] Carl Shultz," The Priestly Garments and Their Significance," Houghton College, http://www.campus.hughton.edu/orgs/rel-phil/schultzweb/priestly.htm. (accessed January 2, 2012).

Description of the ephod, breeches, tunic, girdle, turban, robe of ephod, and breastplate give a wonderful visual image of the garments.[106]

John Darby gives a detailed account of the consecration of the Levites. The consecration of the Levites provides an important historical precedent the later ordination of priests and other public officials. God's claim upon the Levites is symbolic of the saints and their sanctification for service. Darby includes the qualifications to become a Levite, and the order of events included as part of the act. Darby details the presentation of the Levites before the children of Israel. The right of ordination was not conferred upon the Levites. Ordination was not required for the Levites to assist the priest in his duties. In reference to the Levites, the term consecration instead of ordination was employed. Ordination was an act reserved specifically for the priest.

D.F. Wright provides insights from early church father, Hippolytus who wrote the Apostolic *Traditions*.[107] Wright contrasts the Pastorals and the Apostolic Tradition. He gives the proper order of service for the ordination of a bishop. He outlines the role of the people and the witnessing clergy in the ceremony. Prayer and laying on of hands are given as central features to the rite.

In addition, ordination had its pagan roots. Biblical ordination of the disciples or apostles illustrates ordination in the narrowest since of the word. In the Church's teaching literature, Barnabas ordained the Galatian elder. In similar fashion, Titus ordained elders in Crete. This article attempts to arrive at a definition of ordination. The question

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[106] Carl Shultz," The Priestly Garments and Their Significance," Houghton College, http://www.campus.hughton.edu/orgs/rel-phil/schultzweb/priestly.htm. (accessed January 2, 2012)

[107] Hippolytus, *Apostolic Traditions*, ed. Burton Easton (Cambridge: MA: Cambridge University Press, 1934): 6.

becomes whether Paul was ordained since he is not administered all the elements commonly associated with the rite. This literature includes the laying on of hands as a validation that an ordination is valid.

Avery Dulles in *The Priestly Office: A Theological Reflection* authors five essays presented at the National Institute for Clergy Formation at Seton Hall University in South Orange, New Jersey. *The Priestly Office* provides a Catholic perspective on the priesthood according to Vatican II. The subject of the reflections is the ordained priesthood and the use of the term priest.[108]

Where other experts only describe the priestly garments, Robert Hayward in his work, *Pseudo-Philo and the Priestly Oracle*, gives the purpose of each of the priestly garments that are part of the Aaronic ordination administered by Moses. [109]

The term ordination is explored by tracing the etymology of its reek derivative. Thomas Briscoe brilliantly provides the linguistic antecedents and interpretation of the term ordination using its various Greek language derivatives including the Greek words mashach and kasthemi.[110]

Benjamin Merkle, on the website, *Silas Partners: Should Elders be Ordained, The Significance of Ordination*, introduces the relationship between ordination as a Greek concept and its association with the laying on of hands. The various connotations of the word ordination are explored from an ancient and contemporary perspective. Merkle

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[108] Avery Dulles, *Priestly Duties: A Theological Reflection* (Mahwah, NJ: Paulist Press, 1997), 1.

[109] Robert Hayward, "Pseudo-Philo and the Priestly Oracle," *Journal of Jewish Studies* 46 no. 1-2 (March 1, 1995): 50.

[110] Thomas Brisco, "Old Testament Antecedents to Ordination," Perspectives in Religious Studies 29, (2002), under "Old Testament Abstracts, EBSCOhost," http://web.ebscohost.com/ehosst/detail (accessed December 11, 2011).

clarifies the church's role of ordination in the publication, *Should Elders be Ordained: The Nine Marks for Building Healthy Churches*. Merkle provides a proper organizational structure of the church and uses of the terms overseer elder and bishop as church offices.[111]

Andreas Rosenberger gives valuable insight in her explanation of what it means to be filled with the Holy Spirit. Kostenberger helps the reader to understand the role of the Spirit in carrying out the work of God in ministry.[112] Kostenberger cites Paul's conversion and ordination as a case study. Ananias lays his hand upon Paul giving him both healing and an impartation of the Spirit.

Jesus fulfills his purpose only in the roles of priest, prophet, and king. Luck G. Coleman concurs with the documents of antiquity including the *Apostolic Tradition* of *Hippolytus* that prove that Jesus' mission is fulfilled as he fulfilled these three roles.[113] Saul's reign serves as a typology for Jesus' future role of reigning king. Jesus was king to an eternal kingdom and with authority rules and reigns forever. Luke records that the government shall be upon his shoulders. In addition, David and Samuel are cited in the evolution of the kingly role. The prophetic and priestly roles are outlined prior to the explanation of the kingly role.

David Hogan presents the relevant foundations of preaching and spiritual formation in the SOC. Bishop David Hall edits the work. Hall is the recently consecrated

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[111] Benjamin Merkle, "Should Elders be Ordained: The Nine Marks of Building Healthy Churches," http://sites.silaspartners.com/cc/article/O,PTID314526_CHID598014_CIID2301908,00.html (accessed January 7, 2012).

[112] Andreas Kostenberger, *The Heresy of Orthodoxy: How Contemporary Culture's Fascination with Diversity has Reshaped or Understanding of Early Christianity*, (Wheaton, IL: Crossway, 2010), 108.

[113] Luck Coleman, "First Glimpse of the First King of Israel," *Bibliotheca Sacra* 123, no. 489 (January 1, 1966): 60.

bishop of the Tennessee Headquarters Jurisdiction and a leading thinker in the Church of God in Christ. He is the chairperson of the new S. O. C. curriculum manual with the assistance of co-editors William Watson, Alonzo Johnson, Barnett Thoroughgood, Eric Greaux, Martin L. Johnson, David Daniels, Samuel Hogan, Frederick Ware, Edward Watson, John Daniels, and Dean Harold Bennett. In this SOC, the contributors provide a detailed description of the purpose of ordination, history of ordination in the COGIC, explanation of the COGIC doctrine through its statement of faith, polity, ecclesiastical protocol, and the role of the ordained elder in the COGIC. The new ordination manual includes surveys of the Old Testament and New Testament.

CHAPTER THREE

THEORETICAL FOUNDATIONS

There is no single definition for ordination. James Strong, the author of Strong's concordance, defines ordination as the "recognition of powers previously conferred by God, and a consequent formal authorization, on the part of the church, to exercise gifts already bestowed."[1] Another description of ordination is the "activity by which the church officially recognized that God had called a person for Christian leadership."[2] Ordination became "the practice whereby the Christian church set aside selected individuals and recognized them as ministers empowering them to be church leaders."[3] In its role, the church validated and confirmed the calling of the ordained with giving its approval of the use of the Spiritual gifts.[4] Ordination of the ordinand was legitimized by the church or local assembly. Luther described ordination as "the highest and greatest function of the church on which the whole power of the church depends."[5] Since the

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[1] Edward McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* vol 7 (New York: Harper Brothers, 1894), 147.

[2] Robert Avery Dulles, "The Protestant Preacher and the Prophetic Mission," *Theological Studies* 21, no. 4, ATLA Serials Religion Collection, EBSCO host (accessed November 9, 2011). 544-580.

[3] John Toews, "Rethinking the Meaning of Ordination," 19.

[4] Robert Dulles, The Protestant Preacher and the Prophetic Mission." *Theological Studies.*

[5] Martin Luther, *The Table Talk of Martin Luther* (New York: World Publishing Company, 1952). *ATLA Religion Database, EBSCOhost* (accessed August 21, 2012).

purpose, mission, identity, and function of the church rests on ordination, it was imperative that those ordained possess the spiritual and intellectual knowledge, skills, and experience to fulfill the church's purpose as God has designed the church to do.

The history of ordination cannot be discussed without understanding the etymology of the word "and its Hebrew roots. It came from the Hebrew word "semikhah."[6] Semikhah was a word used in conjunction with the ordination of a Jewish rabbi as well as priests and kings. The Talmud used the word "samakh" for ordination. The Palestinian Talmud used the word "minnuy" to mean ordination. "Minnuy" was a general a term used for installation into any office.[7] The Babylonian culture had a tremendous impact on the Israelite way of life.

Some Biblical scholars have raised serious questions about the Biblical basis for ordination. These include current scholars like Thomas Dozeman and later scholars including Charles Giles, Everett Ferguson, Alexander Flemming, Edward Kilmartin, Majorie Warkentin, and D. F. Wright.[8]

Historically, support or rejection of the rite depended on who dominated geo-political affairs, the Church or the state. The significance of ordination climaxed and waned under the stress of social, religious, and political forces. Many of those forces were external to the religious community and included the rise and fall of certain despots, the advent of knowledge and reason, war, political instability, and a turn in its popular support. Despite these forces, ordination remained a rite practiced to some degree

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[6] Everett Ferguson, "Ordination in the Ancient Church," *Restoration Quarterly* 4, no. 3 (1961): 126.

[7] Ibid.

[8] John Toews, "Rethinking the Meaning of Ordination," 7.

throughout the ages. Ordination enjoyed great influence during the feudal and middle ages; the rite seemed a forgotten pastime during the Reformation and Enlightenment

Views of ordination varied widely throughout history because of different denominational views of the nature and purpose of the rite. Views concerning ordination ranged from outright rejection of the rite by the sixteenth century Anabaptist and Radical Reformers to unshakeable allegiance to the rite as a sacrament by the Catholic Church. Different groups ascribed different levels of significance to ordination.

Old Testament examples of ordination include the consecration of the following Biblical personalities: the Levites, Moses, Aaron, Aaron's sons, and Joshua. New Testament examples of the use of ordination included Paul, Timothy, the Galatian Elders. The key texts for biblical foundation are the Old Testament narrative found in Exodus Twenty-Nine and the New Testament narrative found in I Timothy Four verses thirteen and fourteen.

Later, Noah was presented as a priest in the Genesis narrative. Noah was not formally ordained as a priest but functioned in the priestly role. Every priest had a sanctuary. Moses' sanctuary was the tent of meeting, and Noah sanctuary was his ark. His parishioners were all living things both male and female. His major contribution was not priestly, but Noah sacrificed to God for himself and his family. After all, sacrifice was a primary responsibility of every priest.

Warkentin, an expert on the subject of ordination, has attempted to reveal the uncertain foundations on which the rite is based.[9] Charles Giles admits the limitations of the rite by admitting it added no gift or faculty to the soul nor conferred any intrinsic

[9] Marjorie Warkentin, *Ordination: A Biblical-Historical View,* 18.

worth.[10] Ferguson cited ordination as a spiritual act but provided no biblical foundation to justify its use.

The Biblical use of ordination is found in the following books: Genesis chapters twelve and fifteen, Exodus chapter three, and Exodus chapter twenty-nine verses one through fourteen, Deuteronomy thirty one verse thirty four, Numbers Eight, Joshua One, Matthew twenty four verse twenty-five Acts fourteen verse twenty-three, Acts six verses one through six, Acts nine verses three through sixteen, Second Corinthians eight verse nineteen, First Timothy chapter three verses one through six, and First Timothy four verse four. First Timothy four verses five through twenty five, and Titus chapter one verse five. The Biblical foundations for this analysis of the curriculum and use of ordination is derived from the Old Testament narrative found in Exodus Twenty-Nine and the New Testament ordinations of the Apostle Paul, Timothy, and the Elders in the Galatian and other New Testament churches.

The central feature of ordination, the laying on of hands, was missing from the Mosaic rite. Moses' ordination was definitely an event initiated and carried out by God alone. The most prominent example of ordination in scripture was that of Aaron and his sons to the priestly office found in Exodus Twenty Nine verse four. Firstly, the rite of purification is administered. Secondly, in Exodus Twenty-Nine verses five through nine,the priestly garments are bestowed. Thirdly, Aaron's sons and their garments are anointed in Exodus Twenty Nine Twenty One, and Twenty Nine and seven. Fourthly, the act of sacrificing the bull is accomplished to signify redemption for the sins of the new priests and the people they represent. The bull and the sacrifice of redemption are

[10] Charles Giles, *The Pioneer Narrative of the Nativity, Experience, Travel, and Ministerial labors of Rev. Charles Giles* (New York, G. Lane and P.P. Sandford, 1844), 156.

mentioned in Exodus Twenty Nine verse twenty-five, and Exodus twenty nine verse Thirty Six.

God instructed Moses to prepare the bull, rams, bread, and the cakes to use in the elaborate ceremony:

> Now this this is what you shall do to them to consecrate them that they may serve me as priests. Take one bull of the herd and two rams without blemish, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. You shall put them in one basket and bring them in the basket, and bring the bull and the two rams.[11]

God gave specific instructions on how to prepare the vestments and where to place them on the body and the chrismation of Aaron and his sons. It is here that God establishes the perpetual priesthood.

> You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. And you shall set the turban on his head and put the holy crown on the turban. You shall take the anointing oil and pour it on his head and anoint him. Then you shall bring his sons and put coats on them, and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever.[12]

The sin of the priest was important to consider. The bull was the object upon which the sins of the priests were remitted. The bull was a typology of Christ who was the substitutionary atonement for the sins of the world. The writer goes on to say

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[11] Exodus 29:25.

[12] Exodus29:36.

> Thus you shall ordain Aaron and his sons. Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. Then you shall kill the bull before the LORD at the entrance of the tent of meeting, and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar. And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is sin offering.[13]

In order to serve as priest, all of Aaron's sons had to be ordained to stand in the presence of a Holy God. In the Old Testament, such holiness was objectified through the religious objects, rituals, and vestments of the priest. With the vestments donned, the priest was transformed into a ritual celebrant that stood before God as sanctified.[14] The vestments protected the priests and enabled him to stand before God without being consumed by his Holiness.[15] Important in the rite of passage into the priesthood of Aaron and his sons was the presentation, the sacrifice, the act of anointing, the bestowal of priestly vestments, and the rite of purification.

Each act or ordination including the bestowal of vestments held particular significance. The acts were in the order listed below: First, God told Moses to bring Aaron and his sons near to be consecrated or ordained as priests before the Lord at the door of the meeting of the tent. All of Israel was present to witness this important ritual. Secondly, the dressing and anointing of the priests-elect occurred on the first day. The rite of purification included washing of the priest's entire body and their clothes. This washing of the body was a symbolic cleansing from all impurities making them suitable

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[13] Exodus 29:1-12.

[14] Dozeman, 95.

[15] Ibid., 95.

to present themselves before God. Next, Moses bestowed upon Aaron and his sons their priestly garments. Lastly, God told Moses to anoint Aaron and his sons with oil as a means of consecrating the sons of Aaron to the office of priest. Apparently, confirmation was not included in the Aaronic rite of ordination.

Moses was instructed by God to ordain Aaron all of Aaron's sons: Nadab, Abihu, Elezar, and Ithamar. Contrary to God's specific instructions, two of Aaron's sons offered an unauthorized sacrifice. The actions of Aaron's sons caused the tabernacle's sacred space to become profane. God expressly prohibited the offering of fire from a strange source. According to Dozeman, "ordination was considered an office of service rather than privilege."[16] The sons of Aaron took a point of personal privilege was not granted to them. Because they contaminated themselves, Nadab and Abihu were no longer qualified to serve as priests and to bridge the gap between the sacred and the profane.

God gave Moses instructions on how to make the priestly garments in Exodus Twenty eight verses one through forty-three.[17] The actual construction of the priestly garb appears in Exodus chapter thirty-nine verses one through thirty-one, and the actual bestowal of them is found in Leviticus chapter eight verses five through nine.[18]

The priestly garments included the turban, ephod, tunic, robe sash, and the breastplate. Investiture was a common act in coronation of many kings, princes, nobles,

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[16] Thomas Dozeman, *Holiness and Ministry*, 96.

[17] Carl Shultz, "The Priestly Garments and Their Significance," Houghton College, http://www.campus.houghton.edu/orgs/rel-phil/schultzweb/priestly.htm (accessed January 2, 2012).

[18] Lev. 8:5-9.

and knights. Investiture deserves much attention in the Aaronic ordination, but no mention of the priestly garments occurs in Joshua's ascension to leadership.

The priestly garments served several practical and symbolic functions. The garments represented the glory, grandeur, and beauty of God. Practically speaking, the garments granted the priest access to sacred areas in the tent of meeting and into the Holy of Holies.[19] The vestments also gave protection for the priest while he stood before God in the Holy of Holies. For example, the breeches preserved the modesty of the priest.

The priestly garments were also symbolic in nature. The twelve stones in the breastplate represented the twelve tribes of Israel. The girdle worn by the priest represented humility while the white tunic symbolized purity. The priest's head covering or mitre, represented holiness; while, the ephod represented the twelve tribes of Israel. The pomegranates on the hem of the robe symbolized fruitfulness.

The ephod was the most mentioned vestment relating to ordination. The ephod was the outermost garment, a kind of apron worn over a blue robe by the priest when he administered at the altar. The ephod was a woven band consisting of two pieces joined at the shoulders and bound together at the bottom by a woven band of the same material. The ephod was white, scarlet, gold, purple, and blue.[20] In New Testament times, the colors in the ephod symbolized certain attributes of Christ. For example, the white symbolized Christ's righteousness. The scarlet symbolized His atoning work on the cross. The purple symbolized Christ's royalty. The gold symbolized His divinity. The blue symbolized Christ's origin with the Father in heaven.

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[19]Robert Hayward, "Pseudo-Philo and the Priestly Oracle," *Journal of Jewish Studies* 46, no. 1-2 (March 1, 1995): 50.

[20] Exodus 28:15.

Another part of the vestment was the breastplate. The breastplate held a pouch on the chest that contained the Urim and Thummim.[21] The Urim and Thumin were used to communicate to the high priest the will of God in a matter. If God approved of a matter, the priest shook them and then removed one of them to signify yes and another to signify no.[22] Underneath this ephod was a blue robe called the robe of the ephod.[23] Blue was the color that represented the heavenly realm. At the bottom of the robe, there were pomegranates, which were representative of God's fruitfulness.

Covering the front of the ephod was the breastplate. The Breastplate was part of the body armor that covered the chest and abdomen. In addition to the pouch, which contained the Urim and the Thummin, the breastplate held twelve separate stones. The stones represented the children of Israel who were always on God's heart. The turban was a headpiece that covered the head completing his high priest vestments.

The tunic was another necessary garment worn under the ephod. It was a long flowing garment reaching the ankles usually made with long sleeves. The girdle was a belt worn around the waist to improve mobility and movement of the priest throughout the temple.

The priestly garments of Aaron's sons included the cap or mitre. The Jewish name for this hat is the "mitznefet."[24] The cap was the head covering for the priest. These hats

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[21] Exodus 28:29.

[22] Thomas Nelson, *The Word in Life Study Bible* (Atlanta: Thomas Nelson Publishers, 1996), 171.

[23] Ex. 28:31.

[24] Moshe Green, "Torah Mitzion Amuta Religious Zionist Kolles," Torah Mitzion Amuta, http://www.torahmitzion.org/eng/aboutus/default.asp (January 18, 2013).

were round and cup-like in shape rising upward to a point. The associate priests wore girdles with sashes that bound the coats. Aaron's sons wore linen breeches that served as loincloth covering the private areas from the loins to the thighs.

While the investiture of garments was very significant, another important aspect of ordination was the sacrifices made to God. God instructed Moses to offer a bullock as a sin offering and two rams as a burnt offering. [25] One of the rams was for the Lord as an act of ordination. The bullock served as the sin offering. The bullock was killed at the door of the tent of the meeting north of the altar. [26] Using the bullock's blood, the priest was to anoint the horns of altar with the bullock's blood for forgiveness of sin. [27] The priests were supposed to eat none of the bullock. With the bullock's blood, Moses was instructed to anoint the veil between the holy and the Holy of Holies and to sacrifice the bull for the forgiveness of sin.[28] Of the bull, only the kidneys, liver, and right thigh were burned on the altar after being put into the hands of the ordinands.[29] The sacrifice filled the priest's hand. The purification of the hands authorized the priest to receive the sacrifices and prepare them before God and to consume the rest for sustenance. Moses used two sacrificial rams, one to bless the altar and one to purify the soon to be priests.

> Then, Moses slew the two rams. He took the blood and applied it to the tip of the right ear to symbolize the importance of listening and obeying God. Moses also

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[25] Ex. 29:10-15.

[26] Ex. 29:11.

[27] Ex. 29:12.

[28] Ex 29:16.

[29] Ex. 29:24.

> applied it to the thumb of the right hand to symbolize the power and authority vested in the priest's office, and applied the blood to the great toe of the right foot to symbolize the hallowed sacred path to the land they would someday own.[30] He took the blood of the ram and sprinkled blood around the altar. [31] He took the breast of the ram and used it as part of wave offering. [32]

Aaron and sons could consume this part of the ram. God allowed partial consumption of the sacrifice by the priest. As part of the ordination ritual, the sacrifices and offerings continued for six consecutive days. During the sacrifice, the priest could not leave the tent of meeting. The sacrificial animals were not fried but usually boiled or roasted.

Missing in the Aaronic rite of ordination was the formal presentation of Aaron and his sons to the Israelite nation. It seemed plausible that Moses made public presentation and proclamation of Aaron and his sons as the new priests of the tabernacle. The record of such a presentation of the new priests to the Israelite nation is not mentioned in the Exodus motif. Dozeman adds, "God's selection of Aaron and his sons did not begin with an initial encounter, or introspection."[33] Since there was no human objection from Aaron or his sons, divine reassurance was not necessary as was in the case of Moses."[34]

Sacrifices were offerings of blood or flesh of an animal made to God for past sin. Examples of the sacramental act of sacrifice included the Aaronic sin offering and the wave Offering. The Aaronic ordination provided an excellent example of the use of

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[30] Ex. 29:13.

[31] Ex. 29:16.

[32] Ex. 29:24

[33] Thomas Dozeman, *Holiness and Ministry*, 54.

[34] Ibid.

sacrifices during ordination; however, there was no mention of the sacrifice when God ordained Joshua to lead the children of Israel.[35] Priests were bound to administer the sacrifice according to God's specific instructions. Aaron's sons were examples of leaders who offered unauthorized sacrifices by disregarding the procedures that God had established in proper exercise of this ritual.[36]

The extension or the raising of the hand was another action that occurred in the ordination of elders, kings, and other secular office holders. The extension of the hand was not a part of the Aaronic ordination, but it was a part of Joshua's confirmation Symbolic seating was another common act of ordination. Symbolic seating meant that the person assumed the position or authority of the role at the time they are placed in the chair.[37] Neither the Aaronic ordination nor the Levitical consecration included a solemn seating of the candidate. Using symbolic seating as a method of ordination, Joshua was conferred all the rights, privileges, and authority of the office.

Presentation and public recognition would seem an automatic activity of ordination. After all, it would seem plausible to present the candidates once they were ordained; however, presentation was not a part of the Aaronic ordination. On the other hand, it was part of the Joshuan ordination experience. Second to the "laying on of hands," prayer was a central ingredient in every ordination ceremony.

The Sacrament, known as Eucharist or communion, was included in some ordination ceremonies though it was not a part of the Aaronic ordination rite. Moses

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[35] Deut 34: 14-18.

[36] 1 Samuel 13:14.

[37] Theodore Mommsen, *Romisches Staatsrecht* (Leipzig, Germany: Verlag Von S. Hirzel, 1888), 590f.

conducted the symbolic act at the ordination of Joshua. The researcher wondered what Moses' motivation was for the inclusion in Joshua's ordination and exclusion during Aaron's ordination.

The rites of purification were another act of ordination. The rite of purification usually involved the cleaning of one's garment, one's body, or implements used in any religious exercise. Aaron and his sons were required to purify themselves every day for seven days during a seven-day purification process. Moses also instructed the soon-to-be priests to wash their clothes and shave their bodies.[38]

The kiss was another component of some ordination rites. Though the kiss was rarely practiced in Jewish appointments or ordinations, the act of anointing was more a frequently observed practice in biblical narratives. The word "anointing" is derived from the Hebrew word "mashach" which means to rub or anoint with oil for the purpose of consecration.[39]

Moses commissioned the seventy elders with no mention of the laying on of hands but careful reference as to the transfer of spirit, as found also in the case of Joshua. And the LORD said unto Moses,

> Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it

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[38] Lev. 8:6.

[39]Thomas Briscoe, "Old Testament Antecedents to Ordination," *Perspectives in Religious Studies 29, (2002), under* "Old Testament Abstracts, EBSCO host," http://web.ebscohost.com/ehost/detail (accessed December 11, 2011).

> upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.[40]

From Adam until the time of Abraham, ordination was not a rite practiced. One can see a shadow of this practice in the character Adam. After all, Adam was the "high priest of humankind." His sanctuary was the Garden of Eden, which God instructed him keep. The word used for keep in reference to the maintenance of the Garden of Eden was the same word used to describe the duties carried out by the Levites in the temple. There were no other humans created at this time. After Adam sinned, he sewed the first priestly garment out of fig leaves. Every legitimate priest wore special garments. Adam's vestment was the fig leaves he wore to cover his nakedness. The fig leaves symbolized Adam's shameful fall into sin, and his continued status as a priest outside his fertile conclave.

Another Old Testament example of ordination was the appointment of Joshua as Moses' successor. When Aaron died, God chose Joshua to lead the children into the Promised Land.[41] There was no mention of chrismation, sacrifice, or bestowal of priestly garments evident during Joshua's ordination. Joshua's ordination was missing many of the components found in the Mosaic and Aaronic rite. The most prevalent components missing were chrismation and the sacrifice.

Many religious groups questioned the necessity of the rite due to the inconsistencies in the way the rite was performed. Ordination was practiced and defined differently in its various contexts and dispensations. It was significant that the Spirit was the one that enabled Joshua to fulfill his role as leader. After Joshua died, the period of

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[40] Numbers 11:17.

[41] Joshua 1:2-4.

the judges began. Deuteronomy thirty four verse nine recorded the selection of Joshua to be the leader of the conquest. "After Moses had laid his hands on him, Joshua, son of Nun, was filled with the spirit of wisdom. So the Israelites listened to him and did what the Lord had commanded Moses."[42]

After Mosaic and Aaronic covenants, ordination itself existed in various forms in the Old Testament. Examples of ordination were evident in the ministry beginnings of Eli, Samuel, and David. It was clear from Biblical analysis that ordination was not a standard practice throughout the Old Testament. Most often, ordination was a rite observed in ceremonies performed by pagan priests.[43]

One of the more notable examples of a form of ordination called consecration was in the case of the Levites. Since the Levites were not clergy, consecration rather than ordination was the term used to sanctify or set aside the Levites for future temple service. The Levites, or temple employees, were chosen by God to assist Aaron, the high priest in temple service and maintenance.

Many scholars have argued that ordination is not present in the New Testament. It was not mentioned in exact terms; however, the ordination of Paul, Timothy, and the Jerusalem Elders were several prominent New Testament examples that refute the claim that ordination is absent in New Testament. In Acts chapter fourteen verse twenty-three "The Apostles asked the Church to select from among themselves seven men."[44] The criterion for the office of deacon provided a guideline to prospective ministerial

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[42] Deut 34:9.

[43] 2 Kings 23:5.

[44] Acts 6:3.

candidates. Presumably, those to be ordained used the verses from Acts chapter fourteen verse twenty-three as a guide for self-evaluation while ascertaining their fitness to such the priestly office.

The elders or deacons chosen were respectable persons with exemplary deportment and moral statute. The church chose seven men full of wisdom to serve the widows and the poor. Ordination was only a confirmation by the church of that it verifies the evidence of such gifts as wisdom and the Spirit abiding in the future holder of the office. As seen here, Ordination in this sense was a dual responsibility of God and His church to confirm and the elders seeking ordination. The local Church elected elders, and the Apostles accepted and ordained the elders for the work of the Lord."[45]

An examination of ordination in the New Testament must include the Apostle Paul. God was the One who called Paul; however, he received confirmation and ordination by Ananias when Ananias laid his hands upon him. [46] Paul's major contribution to early Christian thought made his ordination worth examination.

The Pauline conversion in the Damascus narrative did not use the term ordination; however, it was easy to see that God called, consecrated, and commissioned Paul to do a great work.[47] In Acts 9:17, Ananias laid hands upon Paul.

As with any valid ordination, Paul's ordination began with God. Paul received his call from God on the Damascus Road, and his ministry began there. The Apostle Paul's

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[45] Benjamin Merkle, "Should Elders be Ordained," The Nine Marks: Building Healthy Churches, http://sites.silaspartners.com/cc/article/0,,PTID314526_CHID598014_CIID2301908,00.html, (accessed January 7, 2012).

[46] Acts 9:17.

[47] Acts 26: 16-18.

ordination continued in the period of blindness and fasting that followed. Ananias confirmed Paul's call at Cornelius' house by the laying on of hands in the presence of the early saints.[48] These three elements – the call, confirmation, consecration, and the commission were all that was necessary for a successful ordination.

Absent in the account of Paul's ordination episode was any mention of a special public ceremony or cleansing purification rite common in some Old Testament ordinations. Anointing or chrismation were not mentioned in the ordination of Paul. Chrismation with oil or any other substance was unassociated with Paul's call, consecration, or commission. Ananias simply laid his hands on Paul, and he received his healing and his ordination simultaneously.

The ordination of Timothy by Paul offered another New Testament perspective to ordination. Timothy's ordination is described in 1Timothy chapter four verses thirteen and fourteen. There it states, "The council of elders laid hands on Timothy," conferring upon him the church's approval to conduct ministry.[49] It was the church's confirmation of someone in its midst for leadership and ministry purposes. The "laying on of hands" was an essential element of Timothy's ordination. Any reputable ordination curriculum would be remiss if it did not address the laying on of hands. It is mentioned in the SOC; however, the history of its use was not presented in the SOC literature.

Paul was Timothy's gospel mentor and supervisor. Paul wrote this letter to encourage Timothy to preach the truth and guard against heresy. Paul continued to mentor and encourage Timothy in sound doctrine and teaching by continuing the training

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[48] Acts 9:17.

[49] 1 Timothy 4:13-14.

begun in Timothy at ordination. Timothy was encouraged to remind the brethren of the gospel Paul taught them. In doing so, he earned the title of a "good minister. In I Timothy 4: 6, Paul reminds Timothy that "if thou will put the brethren in remembrance of these things thou shall be a good minister of Jesus Christ nourished in the words of faith, and of good doctrine."[50] Timothy was more reserved than Titus was, and Paul felt this letter would give him strength and spiritual motivation to stay on course. In fact, Paul seemed to be saying that Timothy was ordained for the primary purpose of preaching and teaching the gospel. Many early Christians could not read. Paul read the Torah, hymns, devotionals, church history, Acts of the Apostles, and explained much of the early writings through teaching and expository preaching. Paul reminds Timothy of the authority conferred upon him at his ordination by the laying on of hands.

Christ was also ordained of the Father without pomp and circumstance. Obedience in baptism and God's audible approval of Jesus is recorded in the gospels, as "this is my beloved Son of whom I am well pleased."[51] This statement gave adequate approval by God of ordination for the one who would serve as both the Son of Man and the Son of God.[52] Ordination was God's idea to which man later recognized.

To conceptualize ordination, it was useful to examine its linguistic derivatives. The most frequent word used for ordain in the New Testament was the Greek word

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[50] 1 Timothy 4:6.

[51] Matthew 3:17.

[52] Luke 9:35.

"cheirotonco" "Cheir," meant "the hand"; and "teino" which meant to stretch.[53] The word in common Greek meant to ordain someone with the laying on of hands. The other word used to signify ordination was in Titus 1:5. Here Paul told Timothy to ordain elders in every town. The Greek word used in this verse was not "cheirotonco" but "kathistemi" which meant to appoint, determine, or prescribe.[54] "Kathistemi" was also used in Hebrews chapter eight verse three for one who is ordained to offer gifts and sacrifices. In addition, this word was used when Paul and Barnabas appointed elders in every city in Galatia. The Greek word "poieo," meaning, to choose, was employed.[55] The word "ordain" was not used in the New Testament.

The New Testament concept of ordination was much different from the Old Testament concept. The belief that ordination was a transferal of special grace and power and was not substantiated by any writings found in the New Testament though the belief of transferal persists to this day. In Numbers eleven verses sixteen and seventeen, the laying on of hands or ordination was not to be interpreted as transference of the Spirit upon Joshua. Warkentin pleaded for some evidence to support this conclusion.

Some thought it was necessary to lay on hands to indicate that ordination took place; others did not. While, some thought that ordination meant to be selected or appointed, others thought that ordination meant to be elected. In civil affairs, the term appointed was most often used. There were many who thought ordination meant to

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[53] Benjamin Merkle, "Should Elders Be Ordained," The Nine Marks: Building Healthy Churches," http://sites.silaspartners.com/cc/article/0,,PTID314526_CHID598014_CIID2301908,00.html, (accessed January 7, 2012).

[54] Henry Smith and Joseph Thayer,"Greek Lexicon entry for Kathistemi," The New Testamant Greek Lexixon, http://ww.searchgodsword.org/lex/grk/view.cgi?number=2525.

[55] Ibid.

stretch forth the hand placing one in the seat of authority. The meaning others gave to ordination signified a transferal of grace, power, or anointing. Whatever meaning one ascribes to ordination, preparation was necessary for the proper use of both spiritual and natural gifts.

Jews attached a definition to ordination with clear lines of authority and responsibility for the chief priests and associate priests. Hence, in the history of Judaism, ordination provided for a high level of structure and order in the church. Christians attached yet another definition to ordination with less authoritative roles to those being ordained. As a result, ordination in Christian circles was less structured and less standardized.

Just as Moses commissions the seventy elders, the Presiding Bishop and the General Board committed the gifts, talents, and best trained minds of the COGIC to develop the new curriculum. Theologians and scholars of the church devised a curriculum approved by the presidium, or the General Board of the Church of God in Christ. These scholars created and developed a uniform S. O. C. for improving the quality and performance of the clergy of the Church. [56] In the same way, Moses chose Aaron and his sons as priest because of Aaron's commitment and quality performance as Moses' able assistant.

In 2011, several jurisdictions piloted the new standardized ordination procedures. These jurisdictions included the Tennessee-Headquarters and its Bishop, David A. Hall, Texas-Southeast First and its Bishop Rufus Kyles, Ohio North First and its Bishop

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[56] David Hall, *Standardized Ordination Commission: Introduction*, (Memphis, TN: COGIC Publishing House, 2011),3.

Edward Cook, and the Texas-South Central jurisdiction and Bishop Prince E. W. Bryant. The ordination board was responsible for making sure that all candidates possessed the curriculum materials, as it states,

"The S. O. C. is responsible for disseminating the ordination applications to the jurisdictions, to ensure documentation of the process, quality control, completion of certified papers, and to attest to the background of ministerial candidates."[57]

The goal of standardization of the curriculum was specific, which to increase the fitness and quality of candidates and future pastors in the COGIC.

> The S. O. C. designs, creates, administers, and maintains a system for a uniform standard of ordination for all ministers in the COGIC.[58] At this time, it is the COGIC endorses the minister in his priestly and prophetic function. The General Board of the COGIC approved the new SOC, and the Board of Bishops evaluated the proposed curriculum. The need to have the entire clergy of the Church on a standardized curriculum served several purposes. The reasons for the new curriculum was to establish uniformity in the ordination process throughout the one hundred and eighty jurisdictions, to produce better-prepared clergy, to promote scholarship and academic pursuit, and to promote integrity in the ordination process.[59]

This new SOC provides a turning point in the way clergy will be selected and trained for service. Everyone gained the same knowledge and exposure to what was required to be an effective minister in the COGIC.

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[57] David Hall, Standardized Ordination Commission: Introduction, (Memphis, TN: COGIC Publishing House, 2011),3.

[58] David Hall, *Standardized Ordination Curriculum Introduction*, 2.

[59] Ibid.

> For the first time in the life important for the COGIC to develop a standardized approach to sanction the development of the ecclesiastical community within the COGIC. The SOC is authorized by the Board of Bishops and was administered by the Board of Bishops. The Presiding Bishop and the Board of Bishops has total oversight of the SOC process. The process employed by the SOC is monitored by the Board of Bishops for continuity and assurance of the highest level of integrity and success. The COGIC sanctions the process of ordination and entrusted all holy orders and standards to the Presiding Bishop.[60]

The new SOC was not being utilized by all bishops in all states and jurisdictions. Consequently, the potential of the new SOC is not being realized. It was at the sole discretion of each bishop to use or not to use the new national S.O.C.

Therefore, it remains that each jurisdictional Bishop is solely responsible for the ordination of candidates within his jurisdiction. For clarity, it is the bishops who ordain candidates not the SOC, Board of Bishops, or the Presiding Bishop.[61]

> The S.O.C is responsible for sending ordination applications to the jurisdictional ordination boards to ensure quality control and completion of certified papers to attest to the fitness of the ministerial candidates.[62] The S. O. C. committee continues to monitor the effective implementation of the standardized ordination curriculum. The S. O. C. continues to oversee proper implementation and diligence to the establish protocol and process.[63]

During the twentieth century, ordination was a standard practice in most mainline denominations including the COGIC. In the COGIC, all ministers who wished to pursue a public priestly or prophetic calling sought ordination from the Bishop. Bishop Mason, the founder and first bishop of the Church of God in Christ, was an ordained Baptist

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[60] Ibid.

[61] David Hall, Standardized Ordination Curriculum Introduction, 2.

[62] Ibid., 1.

[63] Ibid.

minister. It seemed rational that Bishop Mason was a strong proponent of ordination. Mason was the only Azusa Street revival convert who incorporated his church as a legal entity.

This legal recognition allowed Bishop Mason to ordain many clergy by the "laying on of hands" whose status was recognized by civil authorities. Any clergy who wanted to perform marriages and other legal functions needed the official recognition that was achieved through ordination. When Bishop Mason established the Church of God in Christ, policies and procedures were adopted regarding consecration, ordination, and appointment of ministers to spread the Gospel.

Bishop Mason ordained hundreds of ministers outside the Church of God in Christ who could not gain ordination in their respective denominations due to their belief in the Baptism of the Holy Spirit and speaking in tongues. Many of these ordinations took place from 1900-1920, the formative era of the COGIC.

During the formative era of the COGIC, Bishop Mason ordained men based on their devotion and loyalty to the principles of the Bible including sanctification and holy living. A man could be ordained if he was baptized with the Holy Ghost, as evidenced by speaking in tongues and was called by God into the gospel ministry. There were several similarities in the qualifications, manner of selection, and form of ordination. Mention of these similarities and differences were pivotal in understanding the historical development of this rite.

Though the selection of ministers and the form of ordination was Calvinistic in nature, throughout the twentieth century, the Church of God in Christ limited the role of the congregation in the ordination process. Historically, it was the church confirmed and

gave authority for one among them to ascend to leadership. In the COGIC, the pastor's approval was needed for one to ascend to a position of leadership. The bishop had to give the final approval of anyone who wished to be ordained in the COGIC. Sometimes, the pastor endorsed candidates that the bishop would not ordain.

Historically in the COGIC, the pastor was the one who first recognized the gifts and gave initial approval to the candidate. However, the Bishop was the one who ordained the candidate. The voice of the people was rarely a determining factor in the ordination of a man for ministry in the COGIC.

During the Mason era, the Church of God in Christ grew too large for Mason to lay hands on everyone. Ordination became a jurisdictional function performed by the regional bishops ordained personally by Mason. Each Bishop was responsible for ordaining the ministers under their charge. Preachers in the Church of God in Christ were required to become licensed as a minister for a period before they were eligible for ordination. Ministers in the COGIC were set aside for careful examination. No background, criminal, or credit checks were required.

Each state or jurisdiction formulated their own guidelines for ordination of its ministers. Some states had elaborate training programs, Bible colleges, or institutes to train their clergy while others had no formal training programs at all. In the 1950's, Bishop Mason mentioned the need for a national ordination program. For sixty years, there was no substantive action taken by the denomination to standardize its ordination process. In 2010, newly elected Bishop Charles Edward Blake, Sr. of Los Angeles California led the movement to establish the first standardized ordination curriculum. The church committed the talents of trained theologians and scholars to create and develop a

uniformed standardized ordination curriculum to upgrade the quality and performance of the clergy in the church.[64]

Bishops expect every ministry candidate in the COGIC to understand sanctification and the Baptism in the Holy Spirit. Many of the doctrines that formed the core of the COGIC statement of faith had Augustian and anti-Pelagian beginnings.[65]This influence can be found in its believe that man was born in sin and shaped in iniquity. The COGIC statement of faith, shown in Appendix C, was often recited in its churches, but its theological meaning was unknown by many of its pastors and congregants.

The COGIC derived its statement of faith, or statement of beliefs from the Bible, Apostle's Creed, and the Nicene Creed with a few noteworthy additions. The additional emphasis placed on the Baptism in the Holy Spirit was a Pentecostal phenomenon. This baptism was the outward sign of an inward working of sanctification including the belief that every believer can live free from sin in this present world. The theological premise surrounding sanctification was an outward manifestation of holiness extrapolated from Armenian piety and Wesleyan perfectionism. Perfect sanctification became a foundation of classical Pentecostalism.

In 2011, the COGIC provided it first formal training curriculum for candidates entering the ministry. The new curriculum set a standard for the quality of ordination candidates sought by the church. New church fathers including Bishop George McKinney, David Daniels, Bishop William Watson, Harold Bennett, Bishop Samuel Hogan, Frederick Ware, and Charles Blake, Sr. spoke concerning the need for a set of

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[64] David Hall, *Standardized Ordination Curriculum COGIC Student Handbook*, 2.

[65] Stortz, M, "Pelagius revisited," *Word & World* 8, no. 2 (Spring 1988): 134.

minimal expectations for ministerial candidates. These men were considered the brightest and best of minds in the COGIC. The COGIC intelligentsia was instrumental in affirming the need for Spirit-led work to improve the quality of ministerial candidates. Before the new standardized curriculum, each jurisdiction developed and implemented different ordination curricula. The COGIC entered a new ear with candidates who are Spirit-led, educated, and better qualified to lead the church in fulfilling Christ's mandate

The COGIC used the term elder for a minister who has completed a prescribed apprenticeship for the purpose of ordination and who has shown a satisfactory relationship with his peers and supervisors. The elder was ordained into the clergy after a brief training and education in the ceremonies and duties of the office. The elder in the COGIC was a person who assisted the pastor in carrying out his duties. The elder was eligible to serve as priest and administer the sacrament if designated by the pastor. The elder boldly executed the prophetic duty of ministry of the Word as well as the sacrament. At the time of this writing, the office of elder is not extended to women in the COGIC.

Contemporary theologian Thomas Ogden states, "It was the church duty to recognize those seeking holy orders because Christ had already validated them as God's appointed leaders.[66] The congregation empowered the ordained and gave him the authority to preside over its government."[67] Chemnitz, a twentieth century theologian,

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[66] Thomas Oden, *Becoming a Minister*, 87

[67] Ibid.

defined ordination as "the public testimony by which the call of a person who is ordained is declared before God and in his name to be regular, pious, legitimate, and divine."[68]

Sixteenth century reformationist, John Calvin, concurred with Martin Luther touting ordination as a "high and necessary function."[69] Luther and Calvin agreed that ordination served an important function; however, due to the abuse of indulgences and other powers, Luther was concerned that ordination frequently led to an excess of power or prestige for clergy and the abuse of the poor. In Article XIV of the 1530 A. D. Augsburg Confession, Lutheran language suggests his sentiment that "pastors and teachers are not superior to the members of the church; rather, they receive their position from the members of the church to exercise this outer call."[70]

As a proponent of ordination, sixteenth century reformationist, John Calvin fully understood the function and necessity of ordination in church polity, doctrine and in light of false teachers. In addition, Calvin understood that ordained clergy was necessary to maintain unity and to provide structure and government for God's Church.[71] Calvin believed in a hybrid approach that allowed the congregation to choose persons among its ranks that possessed the right legal, moral, and spiritual qualities. Notwithstanding, the candidate was appointed with the consent of the people with other bishops or pastors

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[68] Martin Chemnitz, *Ministry of the Word and Sacrament* (St. Louis, MO: Concordia, 1981) Section 29, 9.

[69] John Calvin, "Chapter Three of the Teachers and Ministers of the Church and their office," The Mountain Retreat, http:www.mountainretreatorg/net/classics/calvin/institutes10-3.html, (accessed June 1, 2012).

[70] Nathanael Mayhew, "The Ausburg Confession Article 14," The Church of the Lutheran Confession, http//www.clclutheran.org/Atlanta/bibleclass/bookofconcord/article14.html (accessed June 8, 2012).

[71] John Calvin, "Chapter Three of the Teachers and Ministers of the Church and Their Office."

presiding over the ceremony to guard the congregation from gregarious individuals and confusion.

As fourth century church father John Chrysostom stated, "Despite man's imperfections in the ministry of grace, it was God's idea to involve fallen humanity in His promise plan."[72]

Successful completion of ordination conveyed certain rights and authority upon the candidate. Luther wanted all who plan to enter ministry to remember this authority was not one used to gain unfair advantage, as observed in the middle ages. Such rights and authority varied due to the location and time period in which the ordination was performed. In the Old Testament era, ordination gave high priests the right to enter the holy of holies and to offer sacrifices for the atonement of sins. Ordination gave other divinely inspired persons the right to offer sacrifices, the right to forgive sins, the right to administer the sacraments, and the right to other priestly duties. Many bold yet misinformed men who assumed priestly authority without God's permission were severely punished or killed. Saul and Aaron's sons were examples of leaders who offered unauthorized sacrifices.[73]

Jews attached a definition of ordination with clear lines of authority and responsibility for the chief priests and associate priests. Hence, in the history of Judaism, we find in Judaism a high level of structure and order. A part of this order was the process of ordination. Christians attached yet another definition to ordination with less

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[72]John Chrysostom, *Six Books on the Priesthood:Popular Patristics Series*, ed. Graham Neville (Crestwood, NY: St. Vladimirs Seminary Press, July 1, 1996), 96.

[73] 1 Samuel 13:14.

authoritative roles to those being ordained. As a result, ordination in Christian circles was less structured and not standardized.

Later in the sixteenth century, Martin Chemnitz gave five elements of the act of ordination including public testimony, commitment of ministry, solemn vow, authorization to teach and church intercession. If any of these elements were missing, the ordination was not valid.

"Laying on of hands" continued to be a central feature of the ordination rite.[74] "Laying on of hands" was simply the placing of one's hands on the head for the purpose of consecration. Sometimes "laying on of hands" occurred along with chrismation. Though many of the religious sects disagreed on the importance of ordination, they agreed on the great importance of the practice of the "laying on of hands.[75]" Laying on of hands had a variety of uses. Hands were laid in rituals of healing, sacrifice, ordination, or exorcism. Moses laid his hand, not hands, on Joshua not to impart the spirit on him, for the spirit of wisdom was already on him because the spirit of Wisdom was already on him. This was the same spirit of wisdom that Calvin mentioned was needed in qualifying ministers. In the consecration or quasi "ordination" of the Levites, all of the Israelites laid hands on them. In ordination, only the chief priest laid hands on those to be ordained.

Various religious sects did not gain consensus on when it was appropriate to lay hands. Calvin recorded that laying on of hands was retained even after cessation of miracles that occurred before and during the apostolic age.

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[74] Arthur E Graf, "Theology of Ordination : With Some Applications to the Church of Today," *Concordia Journal* 2, no. 3 (May 1, 1976):122.

[75] Glen Hinson, *Ordination in Christian History*, 485.

Sometimes the meaning of symbolic acts changed over time. It may have been so with the "laying on of hands." Sometimes both hands were laid. At other times, only one hand was laid.[76] The laying on of one hand usually occurred in the sacrificial rite. Often the priest sacrificed animals and used them as the object of remittance of sin. An example is the bullock used in the sin offering observed in the Aaronic rite.[77]

Many argued that Moses was not ordained because Moses had no hands laid on him. Though the method used in Moses' ordination was debatable, His calling and confirmation were not. God simply called Moses out of an inconsumable burning bush. Joshua's ordination was markedly different. It included many sacred acts not seen in the Mosaic ordination. However, the purpose of this discussion was not to validate ordination, but to analyze the new SOC used in the Church of God in Christ to ascertain if exposure to the curriculum would result in improved post-test scores.

On the other hand, an essential part of Jewish rabbinic ordinations was the laying on of both hands. In the New Testament, the term "hands" rather than hand was often used. An example of the use of the word "hand "was provided in its singular use, "So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your *hand* on him."[78]

Laying on of hands was not evident in the Aaronic ordination or the ordination of the seventy elders. It was a part of the Joshuan ordination. Though no one laid hands on the sons of Aaron, Aaron's sons were required to lay hands on the bullock in an act of

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[76] Everett Ferguson, "*Ordination in the Ancient Church*," 227.

[77] Lev. 8:2, 8:14.

[78] Numbers 27:18-19.

substitutionary atonement.[79] As a result, the sins of the people were imputed upon the bull. The new priest was also required to lay hands on the sin offering, peace offering, and the consecration offering. As a result laying on of hands became a central ingredient in ordination due to tradition and scripture.

Another act of ordination was Chrismation. Chrismation was a central feature of ordination rituals. Chrismation was a practice used by the Apostle Paul in the second and third century church, the Eastern Orthodox Church, the Byzantine or Oriental Orthodox Church, and the Eastern Catholic church.[80] Chrismation was accomplished by anointing with oil or by the pouring of oil using a flask or other vessel. Chrismation continued into Hellenistic times. In its early use, it was only for high priests. It was likely that olive oil was the substance used in this ritual. The oil represented the flowing of God's Spirit down from heaven into the person sought for holy orders.

Initially, chrismation was only for the high priest. Later all priests were anointed with oil.[81] During the monarchal period, kings and prophets were anointed. Samuel anointed Saul with a flask of oil.[82] Samuel anointed David before returning to his father's sheep. In contrast, there was no record that Elisha, a protégé of Elijah, was anointed. Chrismation was not used in the Christian Church during most of the middle ages. Chrismation was notably absent in the Joshuan rite of ordination but was an integral part of the Aaronic ceremony. To that end, third century theologian Hippolytus wrote about

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[79] Elwell, WA, *Evangelical Dictionary of Biblical Theology*, (Grand Rapids: Baker, 1996), 22.

[80] Cyrille Argenti, "The Sacrament of Chrismation," *Eucemenical Perspectives on Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, August 1, 1983), 26.

[81] Exodus 29:29.

[82] 1Samuel 10:1.

the increasing importance of chrismation in the rite of baptism and not for the purpose of ordination.[83]

Ordination had limited use and spiritual significance outside of Israel and was not a practice used widely during Jewish captivity. Ordination was irrevocable once received and it placed the ordinand on the same level with the person administering the ordination.[84] Once a person was ordained, they were on equal footing with all other ordained persons of the same rank.

The role of ordination broadened to include secular as well as religious application. The development of Jewish ordination in the Old Testament was unique. The appointment of elders, judges, and rabbis provided no evidence of any standardized ritual of ordination even back to the tribal wandering days in the wilderness. There was no standard appointment procedure for appointing officers, elders, judges, and rabbis.

Men inducted into the Sanhedrin participated in a simple rite of assumption. Jewish history recorded that ordination occurred in a slightly different form within the Sanhedrin. It was not the laying on of hands that was the defining act of Sanhedrin conferral, but the solemn seating of the candidate which cast upon him the authority of his new office. One example worth mentioning was the appointment of Joshua. Moses raised his hands and seated him in a chair as a sign of titular authority.[85]

The first time ordination was mentioned in Jewish history was in the Talmud. The reference applied to the Jewish educational system. In the rabbinical order, every teacher

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[83] B.S. Eaton, *The Apostolic Tradition of Hippolytus* (New York: McMillian, 1934), 42-48.

[84] Everett Ferguson, *Ordination in the Ancient Church*, 130.

[85] Numbers. 24:18.

had the right to ordain his students. Evidence concluded that ordinations occurred before the time of the great teacher Gamaliel I. Rabbi Johannan Zakkai ordained Eliezer and Joshua.[86]

Ordination was not limited to priests. [87] Other figures ordained include Clement of Alexandria, Irenaeus of Lyons Cyprian of Carthage, Chrysostom of Constantinople, Gregory of Nyssa, Thomas Aquinas, and Chemnitz. Early ordination rites were found in the writings of Hippolytus, the *Liturgy of St Serapion*, the *Apostolic Constitutions of the Holy Apostles*, the *Didache*, Ambrose's *The Duty of the Clergy*, Tertullian's *Testimony of the Soul*, Augustine's *Letters to Severus*, Ignatius' *Letter to the Philadelphians*, Calvin's *Institutes,* and Luther's *Table Talk.*

Prophets seemed to be in a special class. Prophets were rarely ordained. The prophet Elijah passed the mantel to his protégé, Elisha, in what some call a quasi-ordination. Certainly, Elisha's ordination did not meet the conventional definition of ordination, as it is known today. However, Elisha was God's and Elijah's choice. God confirmed it with the passing of the mantle. The passing of the mantle was considered a form of ordination or confirmation for Elijah's successor. The call and requirement to walk holy were integral to Elisha's commission.

The prophet Daniel was another prime example. Daniel served during the reign of King Cyrus, Darius, Nebuchadnezzar, and Belshazzar. There was no mention of an ordination for Daniel. Only election, or God's choosing, was a prerequisite for Daniel.

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[86] Michael Rodkinson, "Chapter II: The Generations of the Tanaim," Babylonian Talmud, Book 10: History of the Talmud, http://www.sacred-texts.com/jud/t10/ht202.htm (accessed August 15, 2012).

[87] Everett Ferguson, "Ordination in the Ancient Church," *125.*

Daniel was ordained and later chosen by the king's chamberlain because he displayed strength, wisdom, and knowledge.

There was no record that the prophet Ezekiel was ordained. He served during the Babylonian exile. He warned Israel of the destruction that would occur if they did not return to God.

Isaiah was not ordained. Isaiah served Judah during the reign of Uzziah, Jotham, Ahaz, and Hezekiah. No man was present to ordain Isaiah. God used the angels to deliver hot coals to his lips signifying his confirmation by an act of consecration. The use of the coals to his lips consecrated Isaiah for the work of the Lord.[88] The sins or shortcoming of the consecrator never affected validity of the sacrament.[89]

In practical terms, Noah was also priest, and so is every minister. Noah was not formally ordained a priest, but Noah certainly functioned in the priestly role. Every priest had a sanctuary. Moses' sanctuary was the tent of meeting, and Noah's sanctuary was the ark. Noah's parishioners were all living things. Noah's priestly duty was to both human and animal kind. Noah's duty was to preserve the progeny of the earth. Noah's duties were not considered priestly in linguistic or vocational terms, but Noah was one who sacrificed to God for himself and his family. After all, Noah understood that the primary responsibility of a priest was the administration of the sacrament. The priestly function was a necessary component of any ordination curriculum.

In practical terms, Abraham was a priest, though not in the strict sense of the word. Abraham administered the priestly rite of sacrifice of Isaac, his only son. Abraham

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[88] Isaiah 6:7.

[89] Victor Mbanisi, Baptism and the Ideal Unity and Universiality of the Church in St. Augustine's Ecclesiology: An Exposition of His Theology of Baptism in Light of Donatist Controversy,"(PhD diss., Fordham University, 2008), 12.

actually referenced Melchizekek as his priest-king and the figure to which he paid his tithe. Abraham has offered Isaac as what Luther called an expression of the priesthood of all believers.

So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the Spirit of leadership, and lay your hand upon him Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him."[90] He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the Lord and at his command, they will come in. Moses did as the Lord command him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then, he laid hands on him and commissioned him. This commissioning was a form of ordination. Joshua's wisdom, strength, and courage testified that God's Spirit was already on him. God imbued Joshua with all the anointing needed to lead after Moses' death.

From the Conquest to Canaan, Joshua served as one of the first recorded examples of the use of ordination. Through on-the-job training, Moses taught Joshua all he needed to know about leading God's people. When God felt that Joshua was ready, he ushered Moses to heaven. However, before Moses expired, Joshua was ordained when Moses laid hands on him.

Ordination was hard to find during the period of the Judges. Israel continued to exist under theocratic government through the time of the Judges. During this period, several Judges stood out for their exemplary leadership. Since most of the Judges were also prophets, most of the Judges were not ordained.

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[90] Numbers 27:19.

Samuel was a judge, but he was also a priest and a prophet. The prophetic call, consecration, or commission did not easily fit into the ordination ritual. Most prophets were not ordained, but they appeared on the scene at God's bidding.[91] This was the case with Samuel. Samuel was a priest, prophet, and judge. It was likely that Samuel and Eli were ordained by man to qualify for the priestly role.

Deborah was the only judge who conducted her judicial activity under a date tree.[92] God sent Deborah to be a righteous judge for a continually wayward nation. As with the priestly role, the candidate for ministry must be able to function in the prophetic role fulfilled by the execution of the ministry of the Word.

During the monarchy, the ordination of kings was a standard practice of coronation ceremonies. Common in the royal rite was prayer, investiture, and the act of chrismation. Samuel's ordination of David culminated in the act of chrismation. Israel was a nation surrounded by pagans. All of these Canaanite pagan nations had a king. Israel did not want to be different. The elders and the people pleaded with Samuel until God relented and gave them Saul as the first king of Israel.[93] All of Israel's kings were ordained. Some of the kings were good and others were evil, though all the kings of Israel were ordained. Saul and David were ordained by the prophet Samuel. The narrative of 1 Samuel chapter sixteen verses one through thirteen revealed the process Samuel employed in ordaining David. The ordination of Saul unfolded in 1 Samuel chapter ten

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[91] Everett Ferguson, *Ordination in the Ancient Church*, 124.

[92] Carol Blessing, "Judge, Prophet, Mother: Learning from Deborah," *Daughters of Sarah* 21, no. 1 (December 1, 1995): 35.

[93] Luck Coleman, "First Glimpse of the First King of Israel," *Bibliotheca Sacra* 123, no. 489 (January 1, 1966): 60.

verse one. Both Saul and David received the pouring of a full flask of oil and the necessary grace to be successful despots if they obeyed God's voice.

After the kings became increasingly weak and the Jewish nation increasingly sinful, God pronounced judgment on the Israelites and allowed them to be carried into captivity by the Egyptians, Babylonians, Persians, and the Assyrians. Frequently, during captivity, God expelled the children of Israel from the Promised Land and forced to practice their religion as slaves. While in captivity, God revoked the sovereignty of the Israelites, and the Israelites lost their privileges to partake in the service of the priests. During the captivity, ordination was not widely practiced. Consequently, there was no evidence of an ordination curriculum. Prophets such as Daniel, Jeremiah, Isaiah, and Ezekiel were the prophets for such a rebellious nation. Soon restoration came to a nation what longed for its homeland. The ordination of other prophets seldom fit the anthropomorphic definition.[94]

Ordinations were not a frequent occurrence during the Restoration. The Restoration was a seventy- year period during the captivity, which began around 538 B. C. to 333 B. C. Esther and Nehemiah were notable leaders of the Restoration period. During this period, certain kings allowed selected priests, scribes, or prophets to return to their homeland to rebuild its city, temple, and walls.

King Cyrus and Queen Esther were two royal notables whose generosity resulted in a facelift for Jerusalem. King Xerxes allowed Queen Esther, his Jewish wife to return to her homeland to rebuild the walls. Esther defied royal protocol when she approached

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[94] Albert Sauls, "Ministry Background, Present Trends," Brethren Life and Thought 20, no.2 (March 1, 1975), under ATLA Religion Database with ATLASerials," EBSCOhost, http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=4&sid=862e4b22-d1f2-4559-8916-272820d2addc%40sessionmgr14&hid=13.

the king without an invitation.[95] The pagan kings and queens of the restoration period were ordained, but there was no evidence to support Jewish religious ordination of priests or prophets during the rebuilding of Jerusalem.[96] Esther may have been ordained politically as queen, but she was not a religious official

The European Middle Ages was the period from the fifth century A. D. to the fifteenth century A. D. During the Middle Ages, ordination assumed a greater significance. The Middle Ages was a time of great expansion for the church. During this time, the church increased their holdings of property to include vast parcels of land. The church was also intimately involved in the affairs of state. The church's power, influence, and control over the lives of ordinary citizens were profound.

Abuses of clergy in the late Middle Ages added no attractiveness to ordination. The sale of ecclesiastical positions by the church severely tarnished the clergy's reputation. Abuse caused many lay sects to reject the rite of ordination and look at disdain upon the special privileges afforded to priests.[97]

However, the practice of ordination was widespread during Middle Ages as the role of clergy enlarged. Widening gaps between clergy and laity resulted.[98] It was during the Middle Ages that the clergy became an untouchable class who were accountable to no

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[95] Esther 5:1-2.

[96] Thomas McCall, "Problems in Rebuilding the Tribulation Temple," Bibliotheca Sacra 129, no. 513 (January 1, 1972):77.

[97] Glen Hinson, "Ordination in Christian History," 490.

[98] Stephen Sprinkle, *Ordination: Celebrating the Gift of Ministry* (St. Louis: Chalice, 2004), 17.

one but God. Later many sects including the Montanist, Quakers, and Moravians made it a rite seldom used.[99]

Many early church writings attempted to provide a perspective on ordination The Didache was no exception. The Didache, an early Christian book of discipline of the early second century, urged presbyters and deacons to seek ordination to higher church leadership.[100] Those in leadership now would be excellent candidates for ordination into the priesthood.

Church councils and Christian theologians periodically met to bring clarity to many points of theological debate. Three such councils were the Council of Nicea, Trent, and Chalcedon. The Council at Chalcedon occurred in 451 A. D. The purpose of the Council at Chalcedon was to clarify matters of ecclesiastical authority. Those at Chalcedon were proponents of the congregational form of church government. Those at Chalcedon saw ordination as a function of the local church rather than of a distant bishop. Chalcedonians assumed that any call to ministry would come from a local congregation who were in need of a pastor or priest. The Council of Chalcedon warned of making ordination a sacrament that was for sale. The Chalcedonian document reads:

> If any Bishop performs an ordination for money and puts the unsalable grace on sale, and ordains for money a bishop, a chorepiscous, a presbyter, or a deacon or some other of those numbered among the clergy, or appoints a manager, a legal officer or a warden for money, or for any other ecclesiastic at all for personal sordid gain; led him who has attempted this and been convicted stand to lose his personal rank; and let the person ordained profit nothing from the ordination or

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[99] Glen Hinson, "Ordination in Christian History," *Review and Expositor* 78 (1981): 485- 494.

[100] Ibid., 487.

> appointment he has brought; but let him be removed from the dignity or responsibility which he got for money.[101]

The aforementioned quote warned all ministers to avoid the pitfalls of using the ecclesiastical office for greed and avarice. The motive of the minister must always remain pure and true to the care of souls in need.

Lionel Wickham in "The Acts of the Council at Chalcedon," in the Journal of Theological Studies, speaks of using ordination as a tool to become rich and the ministry as a tool to lay up treasures on earth. He warns bishops that the ordination of a person is not for their financial gain, political leverage, or future favor.[102]

Another important meeting of religious thinkers occurred at Trent called the Council of Trent. At its fourth session in 1563, it published its findings. The findings at Trent repudiated any propaganda against ordination. Specifically, the Council stated that, "If anyone saith that order or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or, that is only a kind of rite for choosing ministers of the Word of God and of the sacrament; let him be anathema."[103]

There was not always a clear line of demarcation between the church and state, the spiritual and the secular. It was in this relationship between church and state that many kings asserted their authority as potentate over both the secular and spiritual. Some

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[101] Norman Tanner, ed."The Council at Chalcedon 451 A.D. Part Two," Daily Catholic, http://www.dailycatholic.org/history/4ecumen2html (accessed February 1, 2012).

[102] Lionel Wickham, Chalcedon in Context Church Councils 400-700, "*Journal of Theological Studies* 61, (April 1, 2010): 383-386 *ATLA Religion Database with ATLA Serials EBSCOhost* (accessed December 8, 2012).

[103] The Synod at Trent, "The Council at Trent," http://www.thecounciloftrent.com/ch23.htm (accessed February 1, 2012).

kings even declared themselves gods authorizing ritualistic ordination ceremonies to ordain pagan deities.

During many periods in history, the church and state were one. The Constantinian era brought a close relationship between church and state. One incident was key to the spread of Christianity was Constantine's vision of the cross. On his march to Rome, Constantine saw a cross. He attributed the victory that followed at Milvian Bridge to God and the appearance of the cross. Immediately, Constantine made Christianity the state religion. At other times in this story, the church and the state were at odds. It was common for Constantine to be involved in the ordination of priests and other clergy. In fact, Constantine had great influence in choosing who would serve the new Christian kingdom. The new religious group called The Way. Christians were not called such until the time of Constantine. During Constantine's reign ordination continued to be a very important method of entering into positions of leadership and prominence.

Jesus continued his earthly ministry without taking the time to ordain any of the twelve disciples. The disciples were chosen and notified by Christ's using a verbal command to "come and follow me."[104] Except for the audible call, Jesus made to his disciples; they were not ordained in any sense of the word. The laying on of hands, chrismation, investiture, or prayer did not occur in the calling of the disciples. Jesus found Andrew, Peter, James, and John fishing or mending their nets. He simply called them by name saying, "Come and follow me." Jesus called for no solemn assembly or prayer in the choosing of Peter, James, and John. His presence was the confirmation needed by the disciples for ministry. Jesus did not need ordination because He was

[104] Matt 4:19.

already ordained by the Father, but in obedience to His Father, Jesus was baptized by John in the river Jordan God ordained Christ for the salvation of mankind from eternal damnation. God ordained his only son Jesus by a spoken word as he rose from the Jordan River during His baptism. God said, "This is my beloved Son, in whom I am well pleased.[105]Jesus did not seek to become ordained into the rabbinical order or to become a member of the respected Sanhedrin council. Jesus' ordination came directly from His Father who was the ultimate authority to confer grace and truth.

In 1517, Martin Luther nailed the Ninety Five Theses to the church door at Wittenberg and ignited the Protestant Reformation. The Reformation changed everything in the Christian world. Martin Luther, a Catholic priest, did not believe in a special status for the priests, but he believed in the priesthood of all believers. The priesthood of all believers was a central teaching of Martin Luther in the formation of the Christian community that would later become the Protestants. Rejecting the Roman Catholic sacrament of ordination, Luther declared that "we all are priests as long as we are Christians," bought with the redeemed blood of Christ. Priests should have no special rights and access to God and the Church. Based on these teachings, the COGIC took a moderate position in its interpretation of the priesthood of all believers by supporting ordination yet was firm in its belief that all believers had equal access to God.

The Thirty Nine Articles of Religion was another document written by the Catholic Church in the sixteenth century. This document was the basis for many statements of faith used in mainline denominations today. Article twenty-three of the Thirty Nine Articles of Religion affirms the use of ordination as the singular access to

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[105] 1 Peter 1:20.

ministry.[106] The Anglican Church felt that it is not lawful for any man to take upon himself the office of public preaching or administering the sacraments in the congregation before he or she has been lawfully called and sent to perform these tasks.[107]

Two other documents were instrumental in the training of priests and ministers, namely the Apostles Creed and the Nicene Creed. Neither creed addressed ordination specifically; however, both address the larger doctrines of the Church. Every called minister is bound to teach was bound to teach these doctrines as necessary foundations to the growth of every Christian.[108] These doctrines included the identity of God as Creator and Sustainer, Jesus' death, burial, and resurrection. The creeds recognized the role of the Holy Spirit, universal Catholic Church, the sacraments, and sin. Every minister studied to become familiar with the aforementioned religious postulates.

Constantine authorized the Council at Nicaea in 325 A. D. to settle the squabbles over theological issues in the church. Constantine needed a unified Church to make his kingdom strong. In addition, Constantine authorized the Nicene Creed but it reflected the position of Church leaders, namely Alexander and Ossius. The Nicene Creed is the most ecumenical of all creeds. The Nicene Creed is very familiar to the Apostle's Creed in content and emphasis.

Another historical document important to the substantiation of ordination was the Augsburg Confession of 1533. This document was commissioned at the request of

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[106] Thomas Cramner,"The Thirty Nine Articles of Faith of 1572, "Center for Reformed Theology and Apolegetics,"http://www.reformed.org/documents/index.html?mainframe=http://www.reformed. org /documents/articles_39_1572.html (accessed October 10, 2012).

[107] Ibid.

[108] Ibid.

Charles V, the Catholic emperor. The confession infuriated Martin Luther by stating, "No one should publicly teach, preach, or administer the sacraments without a regular call.[109]

Most modern churches recognized ordination as a rite of passage into the clergy. Civil authorities required some form of legitimization that ordination brings. Ordination was common in churches that have Episcopal and congregational governments. Protestants and Catholics practiced ordination. History also revealed that many churches do not practice ordination as a rite. Those churches include the Anabaptist, Amish, Quakers, Moravians, and Mennonite congregations. In many churches not practicing ordination, the thought of maximizing the power of the sacred space contrasted with the significant diminishing of the authority possessed by the individual believer.[110]

In times past, candidates were not required to understand the basic theological teachings of the church. Consequently, many pastors in the COGIC taught from their own personal interpretation instead of using the Church's interpretation of various doctrinal beliefs as a guide.

Early and late church fathers had much to contribute to the discussion of ordination. Ambrose, a fourth century bishop of Milan enjoyed his awesome authority and power he had over the faithful. Ambrose also enjoyed the respect of civil authorities who observed his activities from the perimeter. Ignatius, a strong proponent of ordination, was also a strong believer in the authority of the church. Ignatius used the Augsburg Confession to support his statement that no rite, ceremony, or sacrament is

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[109] Fredrich Bente, "The Book of Concord: The Confessions of the Lutheran Church Article Fourteen," *German Book of Concord*, http://www.bookofconcord.org/historical-3php. (accessed February 11,2012).

[110] Thomas Dozeman, *Holiness and Ministry*, 3.

allowed without the permission of the bishop.[111] The early church father, Clement was also a strong proponent of ordination and the two-tier clergy-laity structure of the Church composed of the clergy and the laity.[112] Clement strongly supported ecclesiastical distinctions and encouraged others to support them as well.

Martin Luther rejected ordination as a requirement or sacrament preferring to embrace his belief in the priesthood of all believers. Luther supported ordination as an act approved but not required by God. According to Luther, ordination was a contextual and function act requiring the participation of the local church.

On the other hand, Augustine strongly supported ordination and deemed the act a sacrament. Augustine believed the validity and efficacy of the sacrament was already given to us by Christ.[113] For Augustine, ordination was an effective means for salvation depending on the faith of the recipient.[114] John Chrysostom stated, "Only when serving communion can you then think you are still among men and standing upon the earth."[115]

Tertullian and Eusebius both believed in a powerful priesthood and the right of the clergy to administer discipline in the parishes. John Calvin was livid about common

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[111] Roman Catholic Church, *The Unaltered Augsburg Confession of A.D. 1530*, ed. Glen Thompson (Milwaukee, WI: Northwestern Publishing House, 2005), 6.

[112] 1 Clement 40:5.

[113] Daniel Kennedy, "Sacraments," The Catholic Encyclopedia, http://www.newadvent.org/cathen/13295a.htm (accessed January 29, 2013).

[114] Ibid.

[115] Alban Butler, "The Lives of the Fathers, Martyrs, and other Principled Saints," Bartleby http://www.bartleby.com/210/1/272.html (accessed January 30, 2013).

clerical abuses and was an opponent of ordination. Calvin saw ordination as an offering of a person and his Gifts to God.

In the Apostolic Tradition, Hippolytus wrote that the election of bishops extended beyond the simple laying on of hands by the bishop. The ordained bishop must continue the tradition of laying on of hands in any ritual where other bishops are confirmed.[116]

Both Mason's and Calvin's form of ordination consisted of the "laying on of hands." Later in history and the COGIC ordination ritual, chrismation, or the anointing with oil, prayer, and public recognition was added to the rite. The "laying on of hands" represented God's sanction and the church's approval of the minister being ordained. The "laying on of hands" became a consistent practice in ordinations from the inception of ordination in the Church of God in Christ until the present. Historically, those in the COGIC ascribed the "laying on of hands" as special grace, power, and anointing imparted to the ordinand at the time of ordination. The "laying on of hands" is primarily a symbolic act. Cyprian of Carthage was an outspoken proponent of ordination. Cyprian supported a framework that required the presence of at least three bishops in the ordination of a bishop and at least three presbyters in an ordination of the same.[117]

In the twentieth century two prominent figures, Charles Spurgeon and Dwight L. Moody, were ardent critics of ordination. Spurgeon and Moody were never ordained. Spurgeon spurned all religious titles and refused the title reverend in what he called a respect for the holiness of God. Despite the fact, Spurgeon made an indelible influence on

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[116] Phillip Melanchthon and Timothy Wengert, "Certificate of Ordination 1545 for George Van Anhalt Coadjutor Bishop of Merseburg," *Lutheran Quarterly* 16, no. 2 (June 1, 2002): 229-233, ATLA Religion Database with ATLA Serials (accessed January 31, 2013).

[117] Corpus Juris Canonici Gratium's Decretum Pars II., Causa XI Quaest. III Canon lxxiij, St. Tekla Church, http://www http://st-takla.org/books/en/ecf/214/2140024.html.

homiletics and Moody as the founder of Moody Bible Institute. The fact that Spurgeon and Moody were never ordained was not a detriment to the lasting contribution that these two men made to evangelical Christianity.

A complete debate concerning ordination was not possible without the discussion of theological foundations. There was no single theology to explain ordination. Every denomination or religious group created its unique theology concerning ordination. The purpose of this project was to produce a clear definite understanding of the nature, purpose, and function of ordination as unveiled in the standardized curriculum. Furthermore, the writer wished to communicate the influence of Armenian and Wesleyan perfectionist theology as revealed in the new curriculum.

Experts gave many reasons for the development of the many different theologies of ordination; however, many believed that biblical evidence was not sufficient to provide a theological foundation for ordination. One reason so many theologies exist came from the way in which ordination was perceived. Other reasons were the result of social, religious, and political forces prevalent at the time. Each religious group had a slightly different belief on the purpose and role ordination played in the life of the church. Stephen Sprinkle gave five reasons for the many different theologies in his book *Ordination: Celebrating the Gift of Ministry.*[118] The first reason for such differences arose from the widening separation between the clergy and the laity. Especially during the Middle Ages, ordination favored the interest of the clergy above the people. During the Middle Ages, laity felt that the clergy were too privileged and too powerful.

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[118] Stephen Sprinkle, *Ordination: Celebrating the Gift of Ministry* (St. Louis: MO: Chalice, 2004), 17.

Secondly, the different theologies of ordination existed because of the functional versus the sacramental view of communion. Calvin and Zwingli viewed ordination as a functional act. [119] Many established denominations

viewed ordination as a sacramental act.[120] Those who viewed ordination sacramentally believed that ordination was an office necessary for the protection of the sacrament and maintenance of the temple. The third view of ordination rests on the notion of the sanctuary as a dwelling and sacred space for the presence of God.[121] A fourth reason for the many theologies that existed was the emphasis on ordination as a rite versus ordination as a process. Ordination was a highly symbolic and sacred rite with specific acts that changed the relationship of the celebrant and the church. As Luther believed, ordination was a process because it marked the beginning of a continual work of the Spirit in the ordinand.[122] This research presented ordination as a function of the Holy Spirit. Exposure to a Spirit-filled curriculum will result in an increase in post-test score and knowledge concerning the implementation of the office of the minister.

God designed His ordination curriculum with one teacher in mind, the Holy Spirit.[123] Both the church and the ordinand were guaranteed the promise that the Holy

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[119] Stephen Sprinkle, *Ordination: Celebrating the Gift of Ministry* (St. Louis: MO: Chalice, 2004), 17.

[120] Ibid, 22.

[121] Thomas Dozeman, *Holiness and Ministry*, 17.

[122] Andreas Kostenberger, "What does it Mean to be Filled with the Spirit," *Journal of the Evangelical Theological Society* 40, no. 2 (June 1997): 239.

[123] Peter Fink, The Sacrament of Orders: Some Liturgical Reflections, " *Worship* 56, no. 6 (November 1, 1982): 488.

Spirit. The Holy Spirit taught and brought all things to memory.[124] The original purpose of ordination was to set aside or appoint worthy persons led by the Holy Spirit for a specific work in the Body of Christ. Fink, in his *Sacrament of Orders,* reminds the reader that the power of the Promise, or the Holy Spirit was available to the ordinand.[125] It was the Holy Spirit, which was the emphasis of the new S. O. C. and the determining factor in preparing the Church and the candidate for ordination.

The Wesleyan quadrilateral aided the writer in a proper theological understanding of the theology of ordination: scripture, tradition, experience, and reason. Tradition had its influence on the ordination process. Certain actions were traditionally included in the ritual. Scripture did not provide the strongest foundation for ordination. Reason was an even less reliable foundation for ordination. Certain factions agreed that ordination was a matter of the head. Others felt it was a matter of the heart.

The work of ordination was at the divine hand of the Holy Spirit. One common thread of all the denominational theologies of ordination was the fact that all of them claimed to be inspired by the Holy Spirit. All groups recognized the Holy Spirit as the most important factor in certifying clergy. All groups agreed that it was in the theology of the Holy Spirit that ordination gained its identity, power, and purpose. A central proposition in any ordination curriculum was the role of the Holy Spirit throughout the process. Without the Holy Spirit, ordination continued as an empty lifeless ritual without the power to transmit holiness or affect change.[126] It was important to the COGIC that the

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[124] Luke 24:49.

[125] Peter Fink, The Sacrament of Orders: Some Liturgical Reflections," *Worship* 56, no. 6 (November 1, 1982): 488.

[126]Thomas Dozeman, *Holiness and Ministry: A Biblical Theology of Ordination*, 3.

ordination processes include both the power of the Spirit and the third blessing, the Baptism in the Holy Spirit. As classical Pentecostals believe, the Holy Ghost Baptism came with the evidence of speaking in tongues.[127] The church assumed that each candidate had experienced salvation. Salvation granted you heaven; however, but it was the Baptism of the Holy Ghost that gave you power.[128] One could not assume that each candidate had experienced the Baptism in the Holy Ghost until the candidate spoke in tongues. The ordination curriculum of the COGIC reflected this unique Pentecostal theology of the Baptism in the Holy Spirit as an essential act subsequent to salvation.

It was in the context of the church that ordination took shape and gained meaning. The church provided a venue where assistance was available to the ordinand in his or her spiritual formation and transformation into a useful servant of Christ and the Church.

The COGIC doctrine teaches that the Holy Spirit is a gift bestowed upon the believer to equip and empower the minister and the process the minister undergoes in preparation for the office.[129] The Holy Spirit taught and guided the minister in prophetic exegesis and utterance.[130] The Holy Spirit and the ordination curriculum claimed the same spiritual purpose and in unison guided the Church and the candidate through the curriculum. The goal was to instruct the candidates in all Godliness and Holiness. Consequently, the COGIC ordination curriculum reflected its deep Pentecostal roots.

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[127] Shane Clifton, The Spirit and Doctrinal Development: A Functional Analysis of the Traditional Pentecostal Doctrine of the Baptism in the Holy Spirit, Pneuma 29, no. 1 (January 1, 2007): 5.

[128] Supervisor Bernice Young in telephone interview with the author, June 30, 2012).

[129] Church of God in Christ, "What We Believe," Church of God in Christ, Inc. http://www.cogic.org/our-foundation/what-we-believe/, (accessed April 20, 2012).

[130] Francisco Harm, "Distinctive Titles of the Holy Spirit in the Writings of John," Concordia Journal 13, no. 2 (1987): 119-135.

The Church performed an important function in the Spirit-led process called ordination. The effective Church allowed the Spirit rather than reason, tradition, and human intellectualism to guide the process. The Holy Spirit searched beyond the glossy resumes, academic accomplishments, and polished prophetic preaching. The Holy Spirit inspected the spiritual fitness of all candidates. One was not ordained merely because of head knowledge. At the center of ordination theology was the premise that one was ordained because he or she possessed a heart toward God. The church worked in unison with the Holy Spirit to ordain. It was not wise to relegate the Holy Spirit to a subservient position on the ordination council. It was the Holy Spirit that invited the Churc to partake in the wonderful act of calling, commissioning, and confirming men and women for Christian service.

God alone assigned the Spiritual gifts at His good pleasure. The local church was the first to observe the gifts and became the first benefactors of the gifts. In was in the church where the Spiritual gifts mature as they were practiced under the watchful supervision of church officials. It was through the recognition of the mature exercise of these gifts that the church and the world affirm that God called to person to a particular ministry. Verification of these gifts by the Church and the Holy Spirit was necessary to ascertain if the candidate was God-sent.

The theology of liberation, hope, and help are deeply embedded in the prophetic theology of ordination found in the chapter on general theological knowledge by Frederick L. Ware.[131]

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[131] David Hall, *Proposed Teachers Manual of the Standardized Ordination Curriculum*,58.

The Holy Spirit caused the heart of every ordination candidate to hear and respond to the voice of God. A response in faith was necessary to cause the called to trust the providence of God as he or she experienced the process of sanctification and separation for the higher calling. An ordination candidate must allow the Holy Spirit liberty to exercise the gifts for full impact on the Body of Christ. The result was the perfecting of the saints and the glory of God.[132]

The Armenian and Wesleyan theology of piety and sanctification found their way into the COGIC doctrine and subsequently into the new ordination curriculum as found in the S. O. C. chapter entitled "Ordination of Ministers: The Elder in the Church of God in Christ. "Pastors and Elders in the COGIC were sent to evangelize the world spreading the message of sanctification and being baptized in the Holy Ghost.[133] " The qualifications for ordination were very Calvinistic in origin. For ordination, Calvin states that the clergy were men of holy living, holy conversation, holy example, and sound doctrine. In Calvin's elaboration, he firmly believed the clergy were men who without any fault might undermine or disgrace their ministry.

The COGIC had similar expectation for its ministers. The Church called for its ministers to be men who were faithful in the use of their time, talent, and tithe.[134] Each candidate for ordination was discouraged from trivial pursuits and purposeless banter. Calvin spoke of the type of Christian who exemplified holiness in life and conduct.

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[132] Ephesians 4:12.

[133] David Hall, *Church of God in Christ Proposed Teachers Manual*, 95.

[134] Range, *The Official Manual*, 132.

Ministry candidates in the COGIC were expected to have a sound understanding of the Bible, a good report of those within and without, and faithfulness to their local church.

The second aspect of ordination described the examination of candidates. The purpose of the examination of the candidate was to determine the level of spiritual formation and discernment possessed by the candidate. Christ even writes, "Know them that labor among you."[135] Calvin also advocated the evidence of the use and practice of the ascetic disciplines in candidates interested in pursuing ordination.

The church was designed to facilitate the preaching and proclamation of the salvation Jesus brings. Ordination qualified each celebrant to achieve the standards necessary to be called a ritual celebrant in the sacred space of the sanctuary.[136]

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[135] 1 Thess 5:12.

[136] Jacob Milgrom, *Leviticus 1-16: A New Translation with Introduction and commentary* (Garden City, N.Y.: Doubleday, 2000), 272.

CHAPTER FOUR

METHODOLOGY

It was thought that exposure to the new curriculum would result in the successful passage of the new standardized ordination examination. The purpose of this study was to examine the lived experience of ordination candidates who interacted with the new curriculum. This study focused on the effect of the implementation of the new ordination curriculum and its effect on the passage rate of candidates.

The new ordination curriculum was born from a concern about the quality and preparedness of ministers being ordained. The curriculum was only one part of the entire ordination process designed to produce a candidate who met certain ethical, moral, spiritual, and educational standards. This study explored the personal experiences of eight ministry candidates who were exposed to the information contained in the new curriculum.

My own ordination used a previous curriculum. The curriculum I was taught did not adequately prepare me for ministry. I was not adequately prepared to officiate practical exercises, liturgies, and rites that were common part of my duties. In all practicality, the old curriculum did not present the information necessary in effectively planning and delivering a sermon. The old curriculum did not assess my strengths, weaknesses, or gifts that I brought to the office of ministry. The old curriculum did not

acquaint me with the proper administration or symbolic meaning of the sacraments. Information on how to counsel parishioners who sought spiritual advice was nonexistent.

As a result, it was recognized that clergy in my denomination were inadequately trained or educated concerning their prophetic and priestly responsibilities. Inadequate training and education during ordination was a contributing factor in the ineffectiveness of ministers and priests in performing their priestly and prophetic duties. In the ministry of the Word, many ordained elders preached with inaccurate knowledge, interpretation of the Word, and inaccurate exegesis of Biblical text. I often listened to biblical exegesis that was inaccurate or grossly exaggerated from the historical narrative. The old curriculum prepared me for a minimum competency exam, but I felt far from ready to become a pastor.

My experience caused me to approach church leaders and recommend the need for a new curriculum to increase the quality of candidates entering the pastorate. The central research questions examined the new curriculum to ascertain whether it affected the candidate's performance leading to the passing or failing of the new ordination examination. My experience with ordination led me to ask the following questions in my qualitative research: Question one: On what grade level was the curriculum written? Question two: What was the educational level of the candidates? Question three: How did test anxiety or nervousness affect passage of the exam? Question four: How did the instructor's lesson delivery format or presentation format affect passage of the exam? Question five: How did the organization, structure, or presentation of information in the proposed student manual affect the passing of the exam? Question six: What safety nets existed to remediate those who needed additional assistance in passing the exam?

Question seven: What information might be added to the curriculum to better prepare the ordinand for ministry?

The study examined only ministers who were seeking orders in the COGIC although transferability of this study applied to any evangelical faith context. Time constraints limited the presentation of the entire curriculum.

The significance of this action research and phenomenological study reached far beyond the walls of the local church. The implications of this study were not limited to merely passing an exam but a means of certifying that clergy met certain minimal yet necessary requirements before serving in leadership capacities. Though the primary audience for this study was candidates who sought ordination as an elder, this study is also significant for all those who institutions and persons who train COGIC clergy including the C. H. Mason Theological Seminary, All Saints Bible College, C. H. Mason Institutes, jurisdictional training schools, bishops, superintendents, pastors, laypersons, and church attorneys and accountants.

Presuppositions, perceptions, opinions of the Church, the candidates, supervising clergy including perceived attitudes concerning formal education of the clergy and the ordination curriculum were set aside while I objectively ascertained the meaning that each candidate attached to the curriculum experience. Presuppositions included the premise that the COGIC was not receptive to educated clergy. There was the supposition that all COGIC clergy were uneducated, poor, and disenfranchised. Another presupposition was the anticipated reluctance of many jurisdictional bishops to relinquish control of previous jurisdictional curricula to a curriculum imposed by the national church, the Board of Bishops, and the Standardized Ordination Committee. It was also

supposed that a causal-effect relationship existed between successful passage on the exam and the success of the candidate in the field.

After exposure to the new curriculum, it was hypothesized that the candidates would pass the ordination exam. In addition, increased competency would result as measured by the pre and post-tests. The research design was qualitative in nature. The design included eight ministers (N=8) from the Change Center International Church of Atlanta, Georgia. The eight participants had no previous interaction with the researcher or the curriculum. The non-probability sampling strategy used was purposeful sampling. Purposeful sampling allowed the choice of eight candidates who were registered and cleared to participate in the ordination process. Eligibility for participation was determined as any unordained minister at the Change Center International Church. Each minister planned to pursue ordination in the Church of God in Christ. All ministers, associate ministers, overseers, Christian education workers, or youth leaders who were members of the church were eligible to participate.

The intervention consisted of eight weekly teaching presentations led by the presenter, Carlos McCloud, in a collaborative learning session on selected curriculum components including History of English Bible, Old Testament survey, New Testament survey, doctrines of the COGIC, and basic sermon preparation.

The study sought to understand the various beliefs, attitudes, and perceptions about how the curriculum affected the candidate's behavior and success on the ordination examination. Another stated goal of the research was to describe the increase in competency experienced by the participants.

To answer the questions brought by this research, a qualitative design was chosen. The qualitative validity of the study was established through data triangulation. Triangulation of data was established through three data collection instruments including a survey, interview, and pre and post-tests. Measurement on the survey was gained through the frequency of responses as categorized on the Leikert scale survey and scores from pre and post-tests.

Data analysis and interpretation included the thematic characterization of data from the qualitative survey into five present categories including strongly agree, agree undecided, disagree, and strongly disagree. In order to describe the lived experiences of the candidates, Personal interviews were conducted with the candidates. The interviews were informed by responses gathered from the surveys previously administered to the subjects.

As action research implies, the researcher was an instrument interacting with the participants, gathering data, observing behaviors, documenting, and presenting findings based on the data. As a researcher, I attempted to present this research free of bias from ontological and epistemological constructs.

The credibility of the study was established as the researcher presented the pre-test and post-test scores, summation of interview notes, and data from the participant surveys to the eight participants for feedback. The participants corroborated with the fact that the teaching presentation of the new curriculum resulted in their successful passage of the ordination exam.

Inherent assumptions of this study were that all participants were literate with at least average cognitive ability. The second assumption was that all aspects of the

curriculum and assessment were aligned with the ensuing examination. The third assumption was that all participants in the study were called by God into the ministry of the Word and Sacrament, or five-fold ministry, and the last assumption was that all participants were members or seeking membership in the Church of God in Christ.

To establish conformability, a data audit was conducted by a professional associate. The professional associate examined data to verify that the results coincided with the data gathered from the field notes, surveys, and interviews. The doctor spoke to each participant and verified the accurate capture of the participants experience and the accuracy of the computations. Interviews were conducted, transcribed, and coded according to the recurring themes and Leikert scale responses.

CHAPTER FIVE

THE FIELD EXPERIENCE

In this study, eight weekly teaching sessions were held in the sanctuary of The Change Center International Church. The Church is located in the Bankhead community west of downtown Atlanta. The implementation of the project involved eight subjects that are ministers seeking ordination in the COGIC through the national SOC. The subjects consisted of seven African-Americans and one Caucasian in race. Of the seven African Americans, one possessed a middle grade education, four earned an associate degree, one earned a high school diploma, and one subject earned a bachelor's degree. The Caucasian subject earned a high school diploma. None of the subjects possessed degrees in Biblical studies or a related field. The subjects ranged from thirty- three to sixty- eight years of age. The median age of the subjects was forty-three. The average age of the subjects was forty-five. Two of the subjects were married while six were single, widowed, or divorced. One of the subjects was visually impaired.

The schedule for curriculum delivery of classes is found in Appendix E. On September 26, 2012, an introduction and orientation to the project was held for both stakeholders and participants alike.. The pastor introduced me to the subjects. I informed the subjects of the purpose of the project and the benefits of participating in the study. Each subject signed a confidentiality statement and was made aware of their

responsibilities in the project. In addition, each subject completed a demographic profile sheet that provided pertinent biographical data for the research project.

Excitement was high among the subjects. In advance of the first session, a door prize awaited the first to arrive at the session. The pastor and his family were excluded from the contest. The door prizes resulted in on time for each session. The curriculum implementation was presented on Wednesday, September twenty-sixth, 2012 and included a lesson on the History of the English Bible. The second curriculum implementation was held on Wednesday, the third day of October, 2012 and included a brief survey of the Old Testament. The third curriculum implementation occurred on Friday, the sixth day of October, 2012 and included a brief survey of the New Testament. The fourth curriculum implementation occurred on Wednesday, the tenth day of October, 2012 as part one of church doctrines. The fifth curriculum implementation occurred on Wednesday, the thirty-first day of October, 2012 as part two of the lesson on church doctrines. The sixth curriculum implementation was conducted on seventh day of November, 2012 on the topic of sermon preparation. The seventh curriculum implementation was implemented on November fourteenth, 2012 with a unit on the basics of sermon delivery. On November twenty-first, 2012, personal interviews were conducted based on the surveys completed by the subjects.

Each class session followed a similar format. The instructor followed a detailed lesson plan. The lesson plan presented the basic format for the curriculum at each session. The lesson plan explained how the various aspects of the lesson were to be presented. Each lesson plan included an objective, activator, and key vocabulary, presentation of the content, guided practice, remediation, and assessment. A pre-test was administered before

each session. A post-test was administered at the conclusion of each session. Comparison data from the pre-test and post-test is presented in the Appendix.

Session one began promptly with prayer at seven thirty-five P.M. in the main sanctuary of Change Center International. The pastor introduced me to the subjects and gave his support for the project. He then allowed me to address the subjects of the study. I introduced myself, the institution I represented, and the rationale for the study. I thanked the participants for their willingness to set aside competing interests to accommodate the research project. All participants were asked to sign in and curriculum materials were distributed. The essential question was "How did the English Bible develop into its current form?" An activator heightened initial interest in the lesson content that followed. Each student brought their favorite version of the Bible and explained what they enjoyed about that particular translation or version. The content delivery was presented through a series of handouts entitled the *History of the English Bible*[1] and *History of the Bible: How the Bible Came to Us*.[2] Key vocabulary words were introduced with the correct pronunciation and definition explained. The students collaboratively presented key features of the various translations or versions. A graphic organizer was distributed which traced the Bible from manuscript to various modern day translations. As a closing activity, each student completed a timeline that traced the development of the English Bible. A question and answer session was allowed. The post-test was given.

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[1] John L. Jeffcoat, "The History of the English Bible," Greatsite.com: The World's Largest Dealer of Rare and Antique Bibles, http://www.greatsite.com/index.html. (accessed August 2, 2012).

[2] Wesley Ringer, "History of the Bible: How the Bible Came to Us," God and Science, http://www. godandscience.org/aboutus.html (accessed August 2, 2012).

In session two, the participants engaged in an Old Testament survey from the *Proposed Student Manual* pages twenty one through twenty eight authored by Harold Bennett, Dean of C. H. Mason Seminary in Atlanta, Georgia. The objective was to understand how God revealed himself through the chosen nation Israel. The essential question asked, how does the Old Testament fit into God's redemptive plan for man? The lesson was activated through a simulation activity. In the simulation activity, each student was asked to return to the time of Queen Esther. After God gave a revelation, how would you share that revelation given the cultural restraints placed upon women and the limited means of communication? Important terms were placed on the presentation board to include canon, Tanak, Pentateuch, Septuagint, Law, Prophets, genre, papyrus, vellum, Adam, Abraham, Torah, Judah, Israel, Hebrew, Aramaic, and Apocrypha. Content delivery was accomplished through a twenty-eight slide power point presentation on the divisions of the Old Testament. To demonstrate mastery, the students gave the name, date, author, theme, language, and audience for their favorite Old Testament book. A question and answer session followed. The post-test was administered. Memorization of the books of the Old Testament was required of all participants. The assigned homework was to learn as many books of the New Testament by the next class session.

In session three, the participants engaged in a survey of the New Testament from the COGIC SOC Proposed Student Manual pages twenty nine to forty two authored by Eric James Greaux. The teacher disseminated curriculum resources. The students identified the objective written on the dry erase board and copied it into their notes. The objective for session was to understand how the New Testament fit into God's redemptive plan for man. The title, author, theme, literary genre, audience, and the date

of each book in the New Testament were researched using the internet and completed by the students during class. Key vocabulary was presented and a comparison was made with the Old Testament. Key vocabulary included the following words: provenance, gospels, ESV, epistle, apostle, fourth gospel, kerygma, logos, parable, and Paul. The lesson was presented in a multimedia presentation that featured a full color power point on the New Testament. To demonstrate mastery of the objective, students gave pertinent details of their favorite New Testament book. Aramaic and Greek derivations were applied to contextual exegesis of selected texts. A question and answer session followed. Lastly, a post-test was administered.

The curriculum strand for session four was church doctrine. The curriculum introduced the minister to selected doctrines taught by the Church of God in Christ and Christendom. The emphasis was from the *Proposed Student Manual* pages fifty eight through seventy-seven entitled General Theological Knowledge by Frederick L. Ware. The participant was capable of defining the doctrine and providing a credible explanation of its application in the COGIC. In session four, the students applied the doctrines of general revelation, specific revelation, God, Christ, sin, repentance, salvation, faith, and the Holy Spirit to the new SOC. The students were able to state correctly Christian doctrines upheld by the COGIC.[3] The presenter wrote the terms on the dry erase board and explained the terms with applicable biblical texts. The students made flash cards to aid in memorization of the terms. The term was on one side of the card. The student wrote the definition and scripture proof on the opposite side of the card. In think pairs, the students quizzed each other in the mastery of each doctrine. A question and answer

[3] David Hall, *Proposed Teacher's Manual*, 58.

period follow with particular curiosity concerning the contrast between the Holy Spirit and the Baptism in the Holy Spirit. Because this topic was so exhaustive, the curriculum presentation was completed in two sessions. The investigator gave the post-test after the second session.

The curriculum strand for session five was part two of the church's doctrine. The students were introduced to additional doctrines taught by the Church of God in Christ including the Articles of Religion, universal church, eschatology, and sanctification, Baptism in the Holy Ghost, justification, atonement, and regeneration. The researcher consulted the student manual pages fifty-eight to seventy-seven from the chapter on General Theological Knowledge authored by Frederick L. Ware. After the definition of terms, an activator ensued. In the activator, each student reflected on the meaning of salvation. The students were allowed to support or reject the once saved always saved doctrine rejected by the COGIC and supported by the Jesus Only movement. Subjects D and H, disagreed extensively on the doctrine. The SOC *Proposed Student Handbook* was read. In addition, I directed the students to selected works of Luther on salvation by Faith alone. Each student presented his or her interpretation of each church doctrine. The student's interpretation of a doctrine was compared with the Church's official position. The activator was a question that began by asking what his or her belief was concerning a chosen doctrine. This was an occasion for personal opinion on a stated doctrine. Students debated the intended biblical meaning of a doctrine. Subject D and Subject G participated in contentious debate about the necessity of speaking in tongues as necessary prove the existence of the Baptism in the Holy Spirit in the life of a Christian. I referred the minister to Acts Chapter two verse four and Acts chapter one verse eight. Next, the

presenter defined the major terminology and concepts of session. The teacher placed students in think pairs. A think pair is a pair of students who collaborate in a single learning task. One student gives information while the other student receives processes, applies, and evaluates use of the knowledge. In think pairs, one student presented the definition and supporting text for the point of doctrine, the other student used the Official Manual to state the Church's position on the point of doctrine. Lastly, the researcher administered a post-test to measure mastery of the doctrines of the church taught in sessions four and five.

It was important that the implementation of this project have a self-directed learning component to empower the subjects of the study to discover, test, and validate the concepts presented to them in the curriculum.[4] The last curriculum module and lesson presentation and implementation focused on an issue that the students identified as the area of greatest need to them. Many of the participants expressed an interest in effective sermon preparation and sermon delivery. The materials needed were *Preaching: Principles and Practice* by Samuel B. Hogan, *Biblical Preaching: The Development and Delivery of Expository Messages* by Haddon Robinson, and *The Witness of Preaching* by Thomas G. Long.[5]

Session six covered the fundamentals of sermon preparation. The relevant pages in the *SOC Proposed Teacher's Manual* were 112-117 and pages sixteen through sixty in Hogan's *Preaching: Principles and Practice*. The pre-test was administered. The

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[4] Patricia Cranston, Professional Development as Transformative Learning (San Francisco, CA: Jossey-Bass, 1996), 50.

[5] Samuel B. Hogan, Preaching: Principles and Practice (Boston, MA: Feed My Sheep Publishing, 2000), 16-60 .

objective was to master the preparation of a sermon following four phases from preparation to presentation and Robinson's ten-step expository sermon plan. The curriculum placed major emphasis on the role of the Holy Spirit in the preparation process.

Key terms introduced were exegesis, Holy Spirit, textual analysis, historical context, cultural context, manuscript, outlining, sermon construction, expository preaching, title, introduction, main points, conclusion, and the call to action. A sermon preparation power point allowed the participants to benefit from a visual presentation of the material. The importance of prayer and meditation in preparation for sermon delivery was emphasized in the curriculum presentation. A graphic organizer provided a visual representation of the sermon preparation process. The sermon preparation pyramid graphic was helpful in understanding how the minister progressed from the humility of piety and prayer to the boldness of prophetic preaching.

The presenter selected John chapter three verse sixteen to illustrate how a sermon outlining was accomplished using a particular scripture. Next, students completed and submitted an outline of a favorite scripture consisting of at least three verses. The curriculum placed particular emphasis on beginning with a text rather than an idea or central thought. The participants chose a scripture text and identified the theme while applying outlining techniques. The students faced difficulty when more than one apparent theme emerged. The central theme was the focus of student inquiry for the outlining process. The teacher moved among students as they practiced the task of outlining. The types and kind of sermons were presented in brief. A question and answer session followed. To conclude, a post-test was administered.

Session seven focused on the requirements of successful sermon delivery. Students identified the necessary components of effective sermon delivery including organization, eye contact, tone, inflection, and enunciation. Materials needed were the COGIC *Official Manual*, and the Book *Preaching: Principles and Practice*. The literature by the Church and Hogan was instrumental in providing students with applicable techniques for effective sermon delivery. Key vocabulary introduced included: heralding, teaching, delivery, hermeneutics, and evaluation. The student was encouraged to wait on God, study the Word of God, and apply the Word of God to his or her life. Reliance upon the Holy Spirit is the mandate of every minister if he or she is to minimize human ability to master the concepts. The three subtopics discussed in this session were composition, construction, and communication of the sermon. A copy of the written sermon, outlined sermon, extemporaneous sermon, and expository sermon were provided to the participants. The instructor explained by definition the textual, topical, typical, expository, and biographical sermon. The curriculum emphasized the expository and textual sermon. The class on sermon delivery included such topics as the use of illustrations, tone, inflection, audience participation, cadence, hooping, eye contact, transition, posture, and humor in effective sermon delivery. I presented teaching as a biblical act with the Word of God as its source. The preacher or the messenger was expected to live under the authority of the same Word that was preached. The sermon must be organized and presented in a way that instructs the mind, moves the heart, and captures the will. The text was to be interpreted and applied in a way that is intrinsic to the text.[6]

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[6] Warren Wiersbe, *Preaching with Imagination* (Grand Rapids: Baker, 1997), 307.

Each participant was expected to attend all eight sessions. Punctuality and preparedness were necessary qualities desired and communicated to all. Each minister or subject was expected to bring a Bible and related study materials to class each week. I reminded each participant of the confidential nature of this study and thanked him or her for his or her voluntary participation.

The results of the data gathered from the eleven question qualitative survey. The survey provided information on the subjects' interaction with the curriculum. Data was collected on the following curriculum issues: curriculum alignment, Word and Sacrament, readability, test anxiety, quality of instruction, attitude regarding theological training, attitudes regarding informed exegetical application, and the evidence of effective remediation in the curriculum.

Item one in the survey asked the subjects of the study if the test reflected the alignment of the curriculum, instruction, and assessment. Eight-eight percent of the subjects felt that the curriculum was aligned with the instruction and assessment to assure mastery. Seven out of eight respondents or eighty-eight percent strongly agreed with the question. One respondent agreed but not strongly to the question. The data substantiates that the curriculum, instruction, and assessment were aligned from pre-test to the corresponding post-test. Alignment of the curriculum, instruction, and assessment resulted in increased comprehension and performance based on the gains noted from the initial pre-test to the corresponding post-test. Alignment of the curriculum and increased performance lead to the greater effectiveness of the curriculum. The retention, understanding, and application of said knowledge proved the hypothesis true.

Item two asked the subjects if the curriculum aided them in preparing, delivering, and evaluating a sermon. One hundred percent of the subjects in the research study either strongly agreed or agreed that the curriculum resulted in sermons that were exegetical, hermeneutical, and homiletically sound. Five out of eight, or sixty three percent, of respondents strongly agreed that the curriculum helped them in preparing, delivering, and evaluating the sermon. Three out of eight, or thirty-seven percent, agreed but not strongly that, the curriculum helped them in sermon preparation and delivery. Item two was one of the strongest favorable measures captured by the qualitative survey. In the interviews of the subjects, all subjects provided specific examples of changes they would make in the sermon preparation, delivery, and evaluation. There was a positive shift in the attitudes of the subjects toward the curriculum issues examined in question item two. Prior to the research, many of the participants believed that a minister needed to be highly intelligent to understand and use many of the resources available for sermon study and preparation. The myth of the necessity of high intelligence was dismantled. In the pursuing interviews, the subjects communicated a desire to gain deeper knowledge in the area of sermon delivery techniques used in the African-American church setting. The data supports the hypothesis that the curriculum was effective in changing the attitudes, beliefs, perceptions, and behaviors of the future pastors. Mastery of the curriculum content resulted in a thirty-three percent gain from pre to post-test.

Item three on the survey asked the subject of the study if the curriculum addressed the role of the minister in the proper administration of the sacraments. Six out of eight, or seventy five percent, said that the curriculum did not address this aspect of the priestly function. In many COGIC churches, the sacrament was considered an

afterthought or addendum to the worship service. The sacrament as the Holy presence of God was a foreign concept in my ordination experience. In the ordination process in the COGIC, usually, the teaching of the administration of the sacrament was relegated to the supervising local pastor and was not a part of the ordination process while the charismatic aspect was emphasized in the priestly and kingly function. Missing in the SOC was the important role that the sacrament plays in charismatic and prophetic ministry. Only two out of eight, or twenty five percent, of the participants strongly agreed that the curriculum addressed the sacraments. It is not known why the extreme outliers were twenty-five percent who strongly agreed that the sacramental aspect of the curriculum was adequate despite the fact that the curriculum contained little information on the ministry of the sacramental. The strong disparity of answers from opposite ends of the Leikert scale were a cause for concern. Perhaps, the disparity resulted from the incorrect interpretation of the question. It was possible that the subjects of the study came to the study with a favorable attitude as it related to the chief celebrant's role in administration of the sacrament. The data does not support the hypothesis that the curriculum was effective in preparing candidates to be successful in on the post-test, national ordination exam, or the practical administration of the rite.

Item four on the survey asked the subjects if the information contained in the curriculum was easy to read and understand. Four out of eight, or fifty percent, strongly agreed. One out of eight, or thirteen percent, agreed that the curriculum was easy to read and understand. Eighty percent possessed at least a high school education, but only five out of eight, or sixty three percent, agreed or strongly agreed that the information in the curriculum was easy to read and understand. This led to an assumption of low cognitive

ability on the part of a number of the participants. Two out of eight, or twenty-five percent, of the respondents disagreed that the information was easy to read and understand. One respondent or twelve percent was undecided about this item on the survey. Questions arose regarding the reading level at which the questions were written. Several of the subjects expressed concern that the curriculum information was written above the subjects' level of comprehension. A Frye reading level inventory of the text in the SOC determined that the SOC was written at a tenth or eleventh grade reading level. Decreased readability led to decreased comprehension for twenty five percent of the subjects. Various pre-reading or vocabulary exercises presented in each lesson presentation maximize comprehension and readability of curriculum concepts.

Item five informed the study on educational level of the subjects gained from the demographic data. Out of the eight respondents, all but one, or eighty seven percent, had at least a high school diploma. One respondent or twelve percent had less than a high school education. Four out of eight or fifty percent of respondents possessed a high school diploma. Two out of eight, or twenty five percent, of the respondents reported that they were enrolled in or satisfactorily completed an associate's degree. One out of eight or twelve and one-half percent completed the eighth grade. One out of eight, or twelve and one-half percent, of the respondents possessed a bachelor's degree from a college or university. With eighty-seven percent having high school diplomas, it was surprising to find that portions of the curriculum were difficult to read, understand, and often comprehend. Perhaps, many of the subjects were low performing high school students or served by special education. Data on the subjects' IQ, success in high school, or exposure to special services was not collected.

Item six asked the subjects to rate the level of stress and anxiety felt by them during curriculum implementation. Item six asked the student to rate the level of anxiety they experience as very high, high, medium, low, very low, or no anxiety at all. One out of eight, twelve and one-half percent, responded very high. Three out of eight, or thirty seven and one-half percent, responded high. Two out of eight, or twenty five percent, said they felt no anxiety. Two out of eight, or twenty five percent, responded that they experienced a medium level equally between high or low. All curricula usually results in some degree of anxiety for the exposed individual. The assessment portion of the curriculum was the measure producing the greatest level of anxiety. Anxiety led to increased performance by most and diminished performance from others. The subjects were evenly split with 50% responded to a high or very high level of anxiety and fifty percent responded to little or no anxiety at all. All respondents showed increased pre to post-test scores. This would conclude that anxiety alone was not a determining factor that resulted in decreased test performance. The hypothesis was proven to be correct. The curriculum was challenging, demanding, and rigorous resulting in significant issues of anxiety. Such issues closely resemble the stressful and demanding life of a pastor or ministry worker.

Item seven asked the subjects of the study if they felt the quality of instruction was supported by various teaching techniques, presentations, and learning activities. Only, one out of eight, or twelve and one-half percent, disagreed that the quality was enhanced with various teaching and learning techniques. Instruction was supported by such techniques as the activation of prior knowledge, linking of prior knowledge about the Bible to the knowledge to be mastered, cooperative group discussions, think pairs,

praise and the recognition of effort, mastery using verbal and non-verbal cues, and non-linguistic representations including the sermon pyramid. Three of eight, or thirty seven and one-half percent, of the subjects strongly agreed that the curriculum was enhanced by various teaching and learning techniques. Four out of eight, or Fifty percent, agreed to the assertion of their exposure to various teaching techniques that enhanced the curriculum. Eighty seven and one-half percent of the subjects felt that the quality of instruction was supported by various teaching techniques, presentations, and learning activities. The hypothesis was proven and the result was a highly effective curriculum that facilitated engagement of the subjects with sensory participation and exposure to new knowledge.

Item eight asked the respondents to rate the importance placed on attendance at a bible college, seminary, or formal training program. Four out of eight, or fifty percent, cited theological education as very important. Two out of eight, or twenty five percent, cited theological education as somewhat important. One out of eight, or twelve and one-half percent, cited theological education as important. One out of eight subjects, or twelve and one-half percent, cited theological education an unimportant. Sixty two and one-half percent saw theological education as very important or important. The respondents' attitude toward theological education was largely positive. A well-planned curriculum with adequate pacing, alignment, remediation, and implementation caused the subjects to want to continue the pursuit of theological education. There is a direct correlation between theological education and highly trained clergy. The continued interest in theological education after implementation of the SOC proved to be a way to analyze the effectiveness of the SOC. The hypothesis was proven and supported by the data in item eight. Adequately trained clergy was a top priority for all tiers of clergy.

Item nine asked the respondents what level of mastery they felt was achieved after exposure to the 2011 SOC. After exposure to the curriculum, five out of eight, or sixty two percent, of the respondents felt they scored eighty percent or greater on the post-test. Two out of eight, or twenty five percent, of the respondents felt sixty percent prepared for the post-test. One respondent felt one-hundred percent prepared for the post-test after exposure to the curriculum. Eighty seven percent of the subjects of this study felt that after exposure to the curriculum, they were able to score at lease sixty or above on the post-test. The subjects' perceived level of mastery and the actual increased in mastery from pre-test to post-test support the assertion of the hypothesis that the increased mastery attest to the effectiveness of the curriculum.

Item ten on the survey asked the respondents to comment on importance that the curriculum placed on the accurate exegetical analysis of the Scripture. Five out of eight, or sixty two and one half percent, of the respondents strongly agreed that the curriculum placed an importance on the proper exegesis of Scripture. Three out of eight, or thirty seven and one-half percent, of the respondents agreed the curriculum placed an importance on proper exegesis of Scripture. Exegesis is important for the accurate communication of Scripture in the act of homiletics. The curriculum emphasized allegiance to textual, structural, and contextual criticism. The presence of exegetical analysis in the curriculum gave credence to the curriculum's effectiveness as measured by the results of the post-test. One hundred percent of the respondents support the presence of exegesis in the curriculum proving the hypothesis true. The respondents' familiarity with Greek, Aramaic, and Hebrew proved to give the respondent greater skill in exegetical exercise.

Item eleven asked the subjects if they felt that the curriculum contained various exercises to help those who need remediation or explanation of topics presented in the curriculum. Participants communicated that the presence of remediation increased the quality of interaction with the curriculum. Five out of eight or sixty-three percent strongly agreed that remediation was included in the curriculum. A Frye Reading Inventory® was applied to the curriculum text. The Frye Reading inventory provides a way to measure the reading level of a given text.[7] The inventory revealed that the SOC is written at an eleventh grade reading level. This reading level is significantly above that of many of the subjects of the study. Many of the subjects did not possess the reading skills necessary for adequate comprehension of the SOC. Lack of sufficient comprehension strategies by participants caused the understandability of and engagement with the curriculum.

Item eleven on the qualitative survey addressed the inclusion of remediation and re-teaching exercises for subjects who did not achieve mastery of the concepts presented in the delivery of the curriculum. Four out of the eight subjects, or fifty percent, strongly agreed that remediation techniques were included in the implementation. The grievance was in response to the lack of remediation resources included in the SOC. Three out of the eight subjects agreed that remediation and safety net exercises were included in the implementation of the curriculum. One subject commented on the effectiveness of the instructor in presenting the curriculum in a way that was easy to understand.

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[7] Edward Fry, "The Fry Readability Formula," Edward Fry http://www.readabilityformulas.com/fry-graph-readability-formula.php (accessed February 15, 2012).

Interviews were conducted with each participant where the participants were asked to record their perceptions, attitudes, beliefs, and evaluation of the curriculum. A summary of each interview yielded the following results

The interview with Subject A are as follows with Subject A speaking: I would have rated myself much higher on my knowledge of the Bible. After exposure to the information, I realized that I have much to learn about the Bible and specifically how to exegete Scripture and prepare sermons. Sermons are prepared in the position of prayer. When asked what they might change in the way they prepare, organize, and deliver sermons, subjects state that the outlines given and the sermon pyramid were tools they would use in the future.

The interview with Subject B is as follows with Subject B speaking: When asked to summarize her impression of the SOC, Subject B, states that the workshops impressed upon me the importance of knowing the Bible so that I can be an effective witness. I always knew what the doctrines were but I could not always provide scriptural proof to substantiate why such a doctrine is so important to the church. I can now be more effective at my pastoral tasks because I understand the unity of the Bible. The instructor's emphasis on spiritual discipline caused me to spend more time with God in preparation for sermon delivery. I now start with a scripture text rather than a thought when preparing sermons. The curriculum helped me to learn to prepare outlines and I use them to prepare my sermons. I would like to see more information on counseling in the SOC. So many people are coming to the church for counseling services.

The interview with Subject C is presented with Subject B speaking: Subject B was asked to summarize her impression of the SOC, Subject C states that she was very

hesitant to come to class because she often finds it hard to understand new material. I learned a lot that can help me in ministry especially when it comes to understanding and explaining all those doctrines to others. I do not have to be intimidated by questions from those to whom I witness. The curriculum challenged me to know more about the Bible and preaching. I knew there was more to learn, but I was not sure what it was that I needed to know. I now know that I need to put more structure to my sermons and more time in sermon preparation and not be afraid to dig deep into the commentaries and other books. I would not add anything to the curriculum.

The interview with Subject D is presented with Subject B speaking: I already had a firm grasp of the Bible, but there were some things I did not know about how the Bible reached its present form. In addition, I feel I can be more effective as a Sunday School teacher and preacher because I now know how to organize my sermon so that it is easier for the members to understand what I am trying to say. Growing spiritually is a personal task, I was not aware that spiritual growth was a purpose of the curriculum though I am aware of how important it is for every Christian. I grew in my desire to study the word more and understand its origins. I now know why Matthew, Mark, Luke, and John record similar events from different eyes. Concerning preparation, I will now prepare more thoughtfully and stick to my outline unless the Holy Spirit tells me different. I now know that illustrations are helpful if they apply to the text you are exegeting. I would add more time to the sermon preparation and sermon delivery part. It seems like we were rushing for time. The teacher was prepared and knowledgeable, but he was good at letting the students have something to say.

The interview with Subject E is presented with Subject E speaking---Yes, I am a better minister. I now know how to do a sermon outline. I understand how to exegete text not just say what I think it means, but go back to the Bible days and see what they thought about it. I now use more illustrations and word pictures in my sermons. I like the curriculum because it made me look at what I do when I get my sermons together. I need to do much more praying and studying and see the scripture from as many angles as possible. I would add more information on women in the curriculum. I think you are a great teacher. Thank you for making my sermons better!

Interview with Subject F is presented with Subject F speaking: I am a better minister because I am now comfortable in my understanding of how the Bible was created. I just thought King James had it translated from the old languages. I do not sense any huge spiritual growth, though I know more about how the Bible and the sections in the New and Old Testaments. My Spirit is open to hear more and study more from the Word. I understand how much time a preacher needs to put into studying. I am going to try to remain focused during my sermons and not go off on tangents that are not the Holy Spirit. At first, it seemed like so much information. I did not know how I would remember it all. I felt better about the information at the end than I did at the beginning of the class. I would add a class on outlining in your Bible. I see so many people who highlight in their Bible. Is there a correct way to highlight the Bible? What color should we use for different purposes? The teacher was great, but he did not call on me much. Call on me more next time. Those pretest and post- test were hard and made me nervous. They were hard, but after you explained it, I usually understood it.

The interview with Subject G is presented with Subject G speaking: I am the oldest person in the class and I learned something too. I knew all the doctrines, but I did not know how to explain them to the young people today. Young people want to know, and now I think I will be more effective at reaching the young people with the Word of God. The teacher stressed the importance of prayer and time with God. Prayer and private time with God are needed if we are to be what God calls us to be. Prayer precedes preaching. Preaching has to prayed up and come from heaven down. Mind spiritual mind was made alert by this curriculum; I cannot say that word, as I want to. Fasting and prayer, I am going to keep on doing that too. I am too old to change some things but I can always study more and see new things in the Word of God. I am going to study more and I will receive greater revelation and new insight, which I will share with the people of God. Since I am legally blind, I cannot do outlines and write out my sermons but I can put the outline in my mind and ask the Holy Spirit to lead me the right way. I wanted to talk more about how to fast and how not to fast. There were many kinds of fasts that we did not discuss. The teacher was very good at explaining and letting us talk. Sometimes he let us talk too much. The teacher was always trying to get us to explain what scripture we base our beliefs on. I would like to see the teachings talk more about the holy walk that the preacher is supposed to have. I would like to have a partner to assist me in reading to me what is on the handouts.

The interview with Participant H is presented with subject H speaking: As the pastor, the SOC has been a great resource for the preachers at my church, they are excited about the curriculum teachings, and they are eager to return for the next week's teachings. I am committed to training my ministers to make them as effective as possible

at preaching, counseling, administering the sacraments, teaching, and visitation. I want them to be able to do it all. The curriculum helped me to see the strengths and weaknesses of the ministers I supervise. I really need to concentrate my efforts in the areas of sermon preparation and effective counseling. My spiritual growth was exponential because of what I was I have the responsibility of preparing them for ordination. I am incorporating new tools each week in my preparation. I now use ipreach,® Sermon Central.com,® and the Calvin College Ethereal Library in addition to other original texts. It was always too time consuming to go back to the original texts but with the internet and side-by-side translations, it is much easier. I would add a seminar on Jewish symbols and types. When we understand the role of Judaism in the Old Testament, our development of the Christian faith makes much more sense to us. I would change nothing about the teacher's instruction, supervision, materials or anything else.

CHAPTER SIX

RELECTIONS, SUMMARY, AND CONCLUSION

I commend the Church for its courage to confront issues in the selection and performance of clergy in the COGIC. This study proves that when exposed to the new curriculum, candidates are successful in meeting the demands or the ordination process and make significant gains in knowledge. The SOC cannot address every issue; however, certain issues present themselves as important when the future of this curriculum is considered.

The first issue is the absence of any information in the areas of a sexual misconduct. With all the money spent to defend the church and its pastors, the curriculum failed to mention in any specificity the issues of legal liability as it relates to sexual issues. No information is contained in the SOC to address such concerns. Though the church has programs for current clergy, there is no information for entering clergy in avoiding risky situations and behaviors. Since this study began, the church instituted an on-line sexual harassment and misconduct class for those who enter ministry.

One would expect from the curriculum implementation a significant decrease in the number of legal cases. Those numbers might be even greater if a chapter in the new SOC addressed sexual harassment and deviancy concerns. The church has implemented a course on sexual harassment; however, it is not included in the Proposed Teachers or Student Manual. In the future, a curriculum that addresses such concerns can expect legal

liability and financial risk for the church to diminish because of exposure to the SOC. Monies once needed for legal liability cases can be directed into other kingdom initiatives of the church.

In the past, the risky behaviors of some clergy have resulted in the creation of unhealthy conditions for the church, parishioners, and the denomination. The implementation of the new curriculum with the addition of a sexual harassment component will result in a healthier church, community, and world. The worshipping public needs the assurance that only the most prepared and morally suitable candidates will be placed in the pulpit. Once again, the church will win the confidence, trust, and respect needed from those within and without for its programs and missionary initiatives.

In addition, the results of this study affirm that those jurisdictions that use the SOC increase the quality and preparedness of men entering the ranks of clergy. Unequivocally, the use of the SOC result in a stronger better informed clergy and church. Entering clergy have a better understanding of their role and the legal ramifications of stepping outside the parameters.

There are many implications in this study for the parishioner, ordinand, supervising clergy, and the educational institutions that prepare clergy for ministry.

All stand to benefit from a curriculum that offers a better-informed and prepared clergy. Though the subjects of this study felt very satisfied with the curriculum, there are several areas, which deserve additional concern. The chapter on preaching by Byron Hogan does not offer specific homiletical techniques for the preacher but only a fundamental understanding of the role of preaching in the Church. Hogan's book is very thorough however; it may pose a challenge for those who read at lower reading levels.

The chapter is rich on definitions and theology but lacking on practicality. In addition, it might be useful to provide a DVD or CD that contains examples of ineffective and effective preaching and sermon techniques for the visually impaired. It might be useful to place the instructor's class presentations on a CD to be shared with all churches.

For the ordinand, the SOC marks the beginning of a life-long process of continuous learning and study of the practical and theological aspects of ministry. One will never gain a complete understanding of the mysteries of God and His Word; however, the SOC best serves when it awakens a curiosity in the ordinand that causes him to continue in diligent pursuit. The temptation to rest on one's laurels leads to stagnancy in personal spiritual growth and ministry effectiveness. The ordination curriculum should challenge the ordinand to continue in the development of spiritual discipline and the Biblical pursuit of truth. The ordination curriculum should include continued staff development to address the ever-changing landscape of the church and the world.

To maximize the curriculum's impact, the SOC needs to expand its curriculum to include not only issues of sexual harassment but also the pastor's function as priest, prophet, and king. The SOC offers the candidate an understanding of the pastor as a priest and prophet, but little information of the pastor in a kingly dimension. The curriculum adequately explored the prophetic function, but needs additional information to remind candidates of the importance of the priestly function.

This study has implications for supervising clergy as well. First, the SOC works best if it challenges supervising clergy to consider seriously the amount of time necessary to invest in the ordinands during the ordination process. To be fair to the ordinand,

supervising clergy must give the process the best of their efforts. At times, the demands of supervising clergy make it challenging to invest the amount of time necessary to present the ordinand to the ordination board in his best form. The supervising clergy must consider the commitment that is necessary before entering the process of ordination. Thoughtful provoking interaction should take place between the supervising clergy and the ordinand from the inception to the conclusion of the ordination process. Making sure that the ordinand is familiar with the SOC is only a starting point for interaction with the ordinand. The SOC is most effective if it leads to an increased dedication on the part of the supervising clergy in contractual agreement to the ordinand as witnessed by God.

The supervising clergy must be knowledgeable enough to teach, mentor, supervise, and guide the candidate through the ordination process. The supervising clergy must know the strengths and weakness of the ordinand and his or her suitability and patience for such an important endeavor. The church must establish some minimum requirements for clergy who will supervise ordinands who will be using the SOC. These minimum requirements are essential if the SOC is to be effective in increasing competency and proficiency in ministry.

The supervising clergy must be very familiar with the new curriculum in order to assist the candidates in matters requiring additional clarity. The Church has provided for the development of an academy for jurisdictional ordination chairs and instructors so that minimum standards for the delivery that serves both the church and the ordinand well. Such standards should include a level of breadth and depth necessary to adequately prepare the ordinand for ministry. At some point, the curriculum will need to be enlarged. Denominational officials need to devise a plan for keeping the curriculum current to

reflect societal changes and issues affecting the church. The Church must consider which strands are necessary for a worthy treatment of the subject.

The SOC must provide standards of mentorship for the supervising clergy. Those standards for supervising clergy should include minimal contact hours with the candidate, minimum staff development hours for the supervisor, an assessment tool to assess the competency of the supervising clergy, and minimum educational requirements to include at least an associate degree in a related field. This study has strong implications for the institutions that prepare clergy. These institutions must examine their academic programs to ensure that they are aligned to the SOC. The SOC should encourage those who are not attending seminary to use the seminary as a resource for continuing education once the student has been ordained. Seminaries and bible colleges must ensure that practical and pastoral application is included in the college's curriculum.

The parishioners have certain expectations of the ordination curriculum. Parishioners want to know that they have a minister who is competent, one that can be trusted. The parishioner is concerned about the practical competencies that the minister possesses rather than the score the pastor earned on the ordination exam. The parishioners expect and deserve a certain level of competency, dedication, and flexibility in their pastor-practitioner.

The COGIC has churches in North America, Africa, Central America, South America, and Europe. Many do not speak English or speak English as a second language. The Church should seek to offer the SOC in all languages and dialects that are served by the church.

In addition, the curriculum should make allowances for the visually impaired. One of the subjects in the study was visually impaired. This led me to consider the importance of publishing the curriculum in large print format. Access to the SOC should be available through a variety of means including print media, audio, MP3, and protected online access on the denomination's website.

APPENDIX

APPENDIX A

DEMOGRAPHIC PROFILE SHEET

DEMOGRAPHIC PROFILE SHEET

An *Analysis of the 2010 National Standardized Ordination Curriculum*
The Change Center International Church, Atlanta, GA

Name_____

Mailing Address:_____

(City/State/ZipCode)_____

E-mail Address:_____

Age _____ Sex _____ Number of years in Ministry _____

Highest Level of Education _____

_____ High School Diploma
_____ Associate Degree (2yrs or less of college)
_____ Bachelor Degree (4 years or less)
_____ Graduate Level Education (Masters or Doctorate)

Facebook ID_____

Have you been previously ordained in another denomination? YES/NO
Check one: I am:
_____ Single
_____ Divorced/Separated
_____ Married
_____ Widowed

The area of ministry or Spiritual gift in which I feel called to is:

_____

APPENDIX B

COGIC STATEMENT OF FAITH

Change Center International
COGIC STATEMENT OF FAITH

WHAT WE BELIEVE ABOUT THE BIBLE:
We believe the Bible to be the inspired and only infallible written Word of God.
WHAT WE BELIEVE ABOUT THE TRINITY:
We believe that there is only One God, eternally existent in three persons: God the Father, God the Son and, God the Holy Spirit.
WHAT WE BELIEVE ABOUT THE SECOND COMING:
We believe in the blessed Hope, which is the rapture of the Church of God, which is in Christ, at His return.
WHAT WE BELIEVE ABOUT SIN:
We believe that the only means of being cleansed from sin is through repentance and faith in the precious Blood of Jesus Christ.
WHAT WE BELIEVE ABOUT SALVATION:
We believe that regeneration by the Holy Ghost is essential for personal salvation.
WHAT WE BELIEVE ABOUT HEALING:
We believe that the redemptive work of Christ on the Cross provides healing for the human body in answer to believing prayer.
WHAT WE BELIEVE ABOUT THE BAPTISM OF THE HOLY SPIRIT:
We believe that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for Him.
WHAT WE BELIEVE ABOUT SANCTIFICATION:
We believe in the sanctifying power of the Holy Spirit, by whose indwelling the Christian is enabled to live a holy and separated life in the present world.

APPENDIX C

STUDY CONSENT & CONFIDENTIALITY STATEMENT

STUDY CONSENT & CONFIDENTIALITY STATEMENT

Introduction:
My name is Carlos McCloud. I am a D. Min. student at United Theological Seminary and an ordained elder in the Church of God in Christ. I am conducting research on the new ordination process in the COGIC. The purpose of this study is to examine the effectiveness of the new national standardized ordination curriculum in preparing ministers for their prophetic and priestly function as Pastors in the Church of God in Christ.

To accomplish our research, I am requesting the participation of the 2011 ordination class from the Change Center Church International. I am choosing your jurisdiction because of your success in implementing the new ordination curriculum. Congratulations for all your hard work! You must be proud of the exemplary servants you have prepared to continue the work of the church.

I want to thank Pastor Eugene Miller and Elder Enorris Miller in advance for lending your support. Your participation will help future ordination candidates make the most of the new ordination process. All information will be shared with your bishop, ordination chair, and dean to help make the ordination process function at its highest level.

Participant Requirements:
The participants must be ministers at the Change Center International Church and over eighteen years of age.

APPENDIX D

CONSENT AND CONFIDENTIALITY STATEMENT

CONSENT AND CONFIDENTIALITY STATEMENT

Risks associated with this study:
There are no associated risks by participating in this project.

Compensation & Costs:
There will be no cost to you if you participate in this study. You may receive a token of appreciation from the researcher for your participation in this study.

Confidentiality:
The researcher and United Theological Seminary do not release e-mail addresses or names to any third parties. Additionally, we will not share your demographic data or any information from the study to anyone with the exception of your pastor, bishop, and denominational officials.

By participating, you understand and agree that the data and information gathered during this study may be used by the researcher and published and/or disclosed by United Theological Seminary in the doctoral thesis.

Rights:
Your participation is voluntary. You are free to stop your participation at any point. Refusal to participate or withdrawal of your consent in the study will not result in any penalty or loss of benefits or rights to which you might otherwise be entitled. The Principal Investigator may at his or her discretion remove you from the study for any of a number of reasons. In such an event, you will not suffer any penalty or loss of benefits or rights which you might otherwise be entitled.

Right to Ask Questions & Contact Information:
If you have any questions about this study, you should feel free to ask them now or anytime throughout the study by contacting Carlos McCloud. He can be contacted at camccloud7@gmail.com or, by phone at 912 248 0949 or by mail at: Elder Carlos McCloud 2325 Millerfield Road, Macon, GA 31217.
If you have questions later, desire additional information, or wish to withdraw your participation, please contact the Principle Investigator by mail, phone, or e-mail.

APPENDIX E

SCHEDULE FOR CURRICULUM DELIVERY

SCHEDULE FOR CURRICULUM DELIVERY

Standardized Ordination Curriculum for the Church of God in Christ, Inc and the Change Center Church, International.
Qualitative Research Model
Researcher: Carlos Antonio McCloud
Researcher's Address: 2325 Millerfield Road, Macon, GA 31217
Research Site: The Change Center International Church, 4 Johnson Road, Atlanta, GA

Seminar Date:	Seminar Modules:
September 26, 2012	History of the Bible
October 3, 2012	Brief Survey of the Old Testament
October 6, 2012	Brief Survey of the New Testament
October 10, 2012	Doctrines of the Bible I
October 31, 2012	Doctrines of the Bible II
November 7, 2012	The Basics of Sermon Preparation
November 14, 2012	The Basics of Sermon Delivery

APPENDIX F

ELIGIBILITY FOR PARTICIPATION IN THE CURRICULUM STUDY

ELIGIBILITY FOR PARTICIPATION IN THE CURRICULUM STUDY

You are eligible for participation in the implementation of the SOC research:
1. If you are considering becoming an ordained elder in the Change Center International Church.
2. If you are currently in the process of being ordained in the COGIC.
3. If you plan to sit for the national standardized ordination exam of the COGIC.
One is eligible for this study:
4. If you plan to serve the church as an ordained minister, assistant pastor, pastor, superintendent, teacher, missionary, bishop, or any other position requiring ordination.
Expectations of subjects who participate in this research study are that:

1. Subjects will attend all sessions.
2. Subjects will come on time.
3. Subjects will contribute and participate in group discussions and events.
4. Subjects will bring a Bible and any other requested study materials.
5. Subjects will remain in the seminar until the session is complete.
6. Subjects will complete all academic work.

Coursework will consist of:

1. Lecture notes.
2. Pre-tests
3. Post-tests
4. Surveys
5. Interviews

APPENDIX G

INSTRUCTIONAL LESSON PLAN - HISTORY OF THE BIBLE

INSTRUCTIONAL LESSON PLAN

WEEK ONE - HISTORY OF THE BIBLE

Materials: COGIC Proposed Student Manual SOC, and a Bible.
Objective: The student will able to trace the evolution of the English Bible.
Essential Question: How did the English Bible evolve into its current form?
Activator: Each person will identify the version of the Bible used most often in his or her research of study. Each subject will discuss why he or she enjoys the preferred translation. Expected responses include KJV, RSV, Amplified, NIV, etc.
Key Terms: manuscript, autograph, translation, Aramaic, Greek, Hebrew, Dead Sea Scrolls, Apocrypha, Septuagint, papyri, parchment, Latin Vulgate, John Wycliffe, William Tyndale, Gutenberg Bible, and the Canon.
Content Delivery: PowerPoint on the History of the English Bible and a Lecture using Handout 1, the *History of the Bible: How it came to us.* A graphic organizer will be presented from an adaptation found in the Thompson Chain Reference Study Bible. ®
Guided and Independent Practice: The students will be placed in think pairs. Each pair will examine the key features of a historical version of the Bible and present their findings in graphic form. (i.e.---bubble map, flowchart, schematic)
Closing Activity: Complete a timeline tracing the evolution of the English Bible.
Assessment: Post-test
Remediation: Flash cards with the terms, definitions, versions, and the date the version was translated or published.

APPENDIX H

INSTRUCTIONAL LESSON PLAN - SURVEY OF THE OLD TESTAMENT

INSTRUCTIONAL LESSON PLAN

WEEK TWO - SURVEY OF THE OLD TESTAMENT

Materials: COGIC *Proposed Student Manual* SOC and a copy of the Old Testament, a commentary, bible dictionary, copy of the Pentateuch, Torah, and Latin Vulgate. The instructor will bring the copies of the ancient texts.
Objective: The student will be able to understand the development of the Old Testament from its original language, its divisions, themes, audience as God reveals himself through the chosen nation Israel.
Essential Question: How does the Old Testament fit into God's redemptive plan for man?
Lesson Activator: You are a woman living in Old Testament times. God gives you a revelation, how would you communicate this personal revelation to your religious community?
Administer the Pre-test.
Key Vocabulary: Pentateuch, Moses, Adam, canon, Tanak, Septuagint, Abraham, Torah, Israel, Latin Vulgate, Job, Bible, sacrifice, Gentile, Judah, Hebrew, Academy in Jamnia, papyrus, vellum, Aramaic, David, Samuel, and sacrifice.
Content Delivery:
Read Dr. Harold Bennett's chapter Survey of the Old Testament pages 21-28 in the SOC. The instructor will present a twenty-eight slide power point on the Old Testament. Students were asked to compare the Protestant and Jewish texts containingOld Testament scripture. Continuation of the forty-two slide presentation of the development of the Old Testament and New Testament.
Practice: Individual presentations of each Old Testament book is given detailing the authorship, diaspora, language, theme, religious festivals, chronology, significant verses, and major personalities of each book.
Closing Activity: Selected individuals will act out in pantomime an Old Testament character.
Assessment: Post Test.

APPENDIX I

INSTRUCTIONAL LESSON PLAN - NEW TESTAMENT SURVEY

INSTRUCTIONAL LESSON PLAN

WEEK THREE - NEW TESTAMENT SURVEY

Material needed- An English version of the Bible, COGIC *Proposed Student Manual SOC.*
Objective: The student will understand the division, authors, theme, language, and customs of the New Testament. Particular emphasis will be placed on Greek, Hellenistic, and Roman influence on the Gospels.
Essential Question: How does the New Testament carry out God's redemptive plan for man in presenting the Gospel to Jews and Gentiles alike?
Administer the Pre-test.
Lesson Activator: A friendly competition will allow the students to compete to see which subject can name the most books of the New Testament by memory.
Key Terms: gospels, kerygma, history, Pauline, Epistles, prophecy, testament, synoptic, fifth gospel,
Content Delivery Format: Read Eric James Greaux's Survey of the New Testament in the SOC pages 29-39 in the SOC. The subjects will examine the components of the New Testament as presented in a PowerPoint on the New Testament, by lecture, and in collaborative groups.
Practice: Each student will read and explain a slide on the NT PowerPoint, and ask a peer to restate and emphasize key concepts of the slide. Each group will be assigned a section of the New Testament giving the title, author, audience, theme, and key verses of each book.
Closing Activity: The students will compare the purpose of the New Testament with the purpose of the Old Testament.
Assessment: Post Test

APPENDIX J

INSTRUCTIONAL LESSON PLAN - DOCTRINES OF THE CHURCH

INSTRUCTIONAL LESSON PLAN

WEEK FOUR AND FIVE - DOCTRINES OF THE CHURCH

Materials/Resources: *COGIC Proposed Student Manual SOC and Outlines in Christian Doctrine* by George Pardington,
Administer the Pre-Test
Objective: The student will be able to defend the doctrine of the Church with applicable scripture giving evidence of how the doctrine can be applied to Word, Sacrament, and spiritual development.
Essential Question: Understanding of what doctrinal teachings are required in the SOC?
Lesson Activator: The acronym DOCTRINE. D=DEFINITE O=ORDERS T=TEACHINGS R=READ N=NEW TESTAMENT E=EXAMINATION
Key Terms: Trinity, God-head, Christ, sonship, sin, salvation, faith, Holy Spirit, Baptism in the Holy Spirit, church, eschatology, sanctification, justification, and atonement.
Content Delivery: Pages 58-77 in the *SOC Proposed Student Manual*, Students will read selected pages from the ordination manual and make two-sided flashcards with the name of the doctrine on one side and the definition of the doctrine on the reverse side of the flash card. Flash card will be hung on the wall of the activity room and students will circulate the room in a simulation of musical chairs. When the music stops, the student must give the name of the card they are nearest.
Assessment: Post-test.
Remediation: The students will have the opportunity to remain after the class to review the doctrine. The teacher will give the "yes" for pertinent examples and applications of said doctrine.
Homework: Read *The Principles and Practice of Preaching* by Samuel Hogan.

APPENDIX K

INSTRUCTIONAL LESSON PLAN - SERMON PREPARATION

INSTRUCTIONAL LESSON PLAN

WEEK SIX- SERMON PREPARATION

Materials/Resources: COGIC Proposed SOC Student Manual, Preaching: Principles and Practice by Dr. Samuel B. Hogan. Optional is Biblical Preaching: The Development and Delivery of Expository Messages by Haddon Robinson, and Strong's Concordance to the Bible.
Objective: The student will be able to master the four phases of sermon preparation.
Essential Question: How does sermon preparation contribute to an effective proclamation of the gospel message?
Administration of the Pre-test
Lesson Activator: What comparisons may be made in the way an attorney and a minister prepare in the task of communicating to their audiences?
Key Terms: exegesis, textual analysis, historical analysis, contextualization, the role of prayer, manuscript, outlining, sermon construction, expository, title, introduction, major points, conclusion, and call to action.
Content Delivery: Read and discuss pages in the COGIC *Proposed Student Manual SOC* Discuss in Dr. Samuel Hogan's *Principles of Preaching.*
Content Delivery (continued): The teacher will explain the sermon preparation pyramid and its use in effective sermon preparation. Questions 1-20 from Hogan's book. The student developed a clear understanding of the properly built sermon with a title, introduction, transitions, major points, conclusion, call to action or application, and conclusion. The fallacy that preparation is unnecessary touting human ability as sufficient is refuted. A comparison chart is constructed comparing the manuscript, skeleton notes, and extemporary sermon. The presenter gave a brief presentation of the seven kinds of sermon including the textual, topical, typical, expository, biographical, analytical, and analogical. Though depth into all seven is not possible, the subjects were able to distinguish characteristics of each kind of sermon.
The students were divided into two groups. Group one presented the findings of their discussion on the seven elements at the top of the sermon pyramid, and group two discussed the findings of the seven elements at the bottom of the pyramid. Each group was asked to imagine sermon preparation without the inclusion of prayer.
Practice: The teaching guides the student through an outline of the golden text John 3:16.
Closing Activity: Using the sermon preparation pyramid, write the amount of time you will spend at each step of the pyramid. **Assessment:** Post Test

APPENDIX L

INSTRUCTIONAL LESSON PLAN - PREACHING AND SERMON DELIVERY

INSTRUCTIONAL LESSON PLAN

WEEK SEVEN-PREACHING AND SERMON DELIVERY

Materials: CD-Recorder and the English Standard Version (ESV) Bible

Objective: The minister will be able to deliver a biblically sound sermon of any type.

Essential Question: What is effective preaching in the 21st Century?

Lesson Activator: What made the preaching of the following figures so effective?: Billy Graham, Charles Spurgeon, William Seymour, Jonathan Edwards, Charles Wesley, and H. Beecher Hicks?
Key Terms: preaching, text, expository, contemporization, central proposition,
Content Delivery/Teacher Focused:
Collaboratively, the class will define what is meant by preaching, discuss the purpose of expository preaching which is to inform the mind, instruct the heart, and influence behavior.
Guided Practice: Practices that enhance preaching versus practices that diminish preaching.
Independent Practice: Using a preaching rubric, each group will evaluate one member of another group member's sermonette presentation.
Closing Activity: 3-2--1-
Three: List three qualities of an effective sermon.
Two: Name 2 outlining techniques used in sermon preparation.
One: Name one thing a preacher should not do during a sermon delivery.
Assessment: Post Test

APPENDIX M

REQUIREMENTS FOR GRADUATION

REQUIREMENTS FOR ORDINATION

1. The candidate must be a licensed minister in the COGIC or an affiliated ministry.
2. The candidate must be a member of a local church.
3. The candidate must be in good financial standing with the local, state, and national Church.
4. The candidate must be approved for ordination by his local church pastor.
5. The candidate must have served at least three years in a ministerial capacity.
6. The candidate must be of good moral character.
7. The candidate must be at least 18 years of age.
8. The candidate must be filled with the Baptism in the Holy Spirit with the evidence of speaking in tongues.
9. The candidate must be born again, sanctified, and filled with the Baptism of the Holy Spirit.

APPENDIX N

QUALITATIVE INTERVIEW QUESTIONS

QUALITATIVE INTERVIEW QUESTIONS

1. How has the curriculum or course of study helped you to be a more effective minister?

2. How was your growth as a minister affective by the SOC? Did you experience personal spiritual growth because of the curriculum?

3. What has changed about the way you might prepare and deliver a sermon?

4. Do you think it is important to understand the symbolic meaning and proper administration of the sacraments?

5. What were you confident or nervous about discussing when it comes to explaining the Bible? How has your confidence increased because of the SOC?

APPENDIX O

BACKGROUND RELEASE FORM

BACKGROUND RELEASE FORM

CHANGE CENTER INTERNATIONAL

ATTACH A NATIONAL BACKGROUND CHECK FROM LAW ENFORCEMENT OFFICIALS.

NAME OF THE CANDIDATE:

_____

HOME ADDRESS:

_____

CITY/STATE/ZIP CODE:

_____

ORDINAND'S PHONE NUMBER:

_____

ORDINAND'S EMAIL ADDRESS:

_____

ORDINAND'S LOCAL CHURCH:

_____

CHURCH ADDRESS:

_____

CHURCH PHONE NUMBER: _____

PASTOR E-MAIL:_____

ORDINAND'S PASTOR:

_____

ORDINAND'S SUPERINTENDENT:

_____

Background Release Signatures:

Bishop:

Superintendent:

Pastor:

APPENDIX P

CONFIDENTIAL BACKGROUND RELEASE FORM

CONFIDENTIAL BACKGROUND RELEASE FORM

Print Name:
(First) (Middle) (Last)

Former Name(s) and Dates Used:

Current Address Since:
(Mo/Yr) (Street) (City) (Zip/State)

Previous Address From:
(Mo/Yr) (Street) (City) (Zip/State)

Social Security Number:

Date of Birth:

Telephone Number:

Drivers License Number/State:

The information contained in this application is correct to the best of my knowledge. I hereby authorize **THE CHANGE CENTER INTERNATIONAL or THE CHURCH OF THE CHURHC OF GOD IN CHRIST,** and its designated agents and representatives to conduct a comprehensive review of my background causing a consumer report and/or an investigative consumer report to be generated for employment and/or volunteer purposes.

I understand that the scope of the consumer report/ investigative consumer report may include, but is not limited to the following areas: verification of social security number; current and previous residences; employment history, educational background, character references; drug testing, civil and criminal history records from any criminal justice agency in any or all federal, state, county jurisdictions; driving records, birth records, and any other public records. I further authorize any individual, company, firm, corporation, or public agency (including the Social Security Administration and law enforcement agencies) to divulge any and all information, verbal to written, pertaining to me, to **CHANGE CENTER INTERNATIONAL OR THE CHURCH OF GOD IN CHRIST** or its agents.

I further authorize the complete release of any records or data pertaining to me which the individual, company, firm, corporation, or public agency may have, to include

information or data received from other sources.I hereby release THE CHANGE CENTER INTERNATIONAL AND

ITS PARENT ORGANIZATION **THE CHURCH OF GOD IN CHRIST**, assigned agencies, including officers, employees, or related personnel both individually and collectively, from any and all liability for damages of whatever kind, which may, at any time, result to me, my heirs, family, or associates because of compliance with this authorization and request to release.

Signature: _____ Date: _____

APPENDIX Q

PRE- AND POST-TEST: HISTORY OF THE BIBLE

PRE- AND POST-TEST: HISTORY OF THE BIBLE

Name _____

Directions: Read each question and circle the letter that corresponds to the best answer.
PRE-TEST AND POST TEST - HISTORY OF THE BIBLE
The module will foundation for the new SOC used by the Change Center International and the Church of God in Christ.

1. What is the term used to describe the original text written by the author's own hand or the hand of a scribe under their personal supervision?

   A. Autograph
   B. Manuscript
   C. Translation
   D. Dictation

2. Bibles that were hand copied onto parchment, papyrus, and paper are called
   A. Autograph
   B. Manuscript
   C. Translation
   D. Dictation

3. When the Bible is converted from one language to another or from its original Hebrew and Greek, it is said to be
   A. Compiled
   B. Edited
   C. Translated
   D. Censored

4. The Old Testament was originally written in
   A. French and English
   B. Hebrew and Aramaic
   C. Greek and Hebrew
   D. Latin

5. The Aramaic language began to be spoken as the children of Israel during Jesus' day as they were taken into captivity by this foreign nation.

   A. Babylonians
   B. Persians
   C. Egyptians
   D. Romans

6. Which of the following in not an Hebrew manuscript of the Old Testament
   A. Dead Sea Scrolls
   B. Geniza Fragments
   C. Ben Asher Manuscripts
   D. Gutenberg Bible

7. The Greek translation of the Old Testament is known as the:

   A. Septuagint
   B. Talmud
   C. Masoretic Text

8. The New Testament was written in what language.
   A. English
   B. Hebrew
   C. Aramaic
   D. Greek

9. Around 180 A.D. The New Testament began to be translated into what language?
   A. French and English
   B. Greek and Latin
   C. Hebrew and Aramaic
   D. English

10. In 1380, the first English translation of the Bible was made by
    A. King James
    B. Scofield
    C. Wycliffe
    D. Gutenberg

11. Produced the first printed press and printed the first Bible in the Latin language
    A. Gutenberg
    B. Alexander Graham Bell
    C. Eli Whitney
    D. George Washington Carver

12. The oldest and most complete Greek translation of the Old Testament is the:
    A. Genesis-Deuteronomy
    B. Aleppo Codex
    C. The book of Job
    D. Codex Vaticanus

Essay: Please describe the development of the English Bible from the original languages through the many versions published today. Mention key people and events that are significant in the development and translation of the texts.

Essay: What version of the Bible do you use in worship and in study? How does accuracy, readability, and supplementary matter influence your use of said version?

APPENDIX R

PRE- AND POST-TEST: CHURCH DOCTRINE

PRE- AND POST-TEST: CHURCH DOCTRINE

1. The teachings, beliefs, or standards that are foundational to the Christian faith are:
   A. The constitution
   B. Doctrine
   C. Scripture
   D. Heresy

2. When an adherent to a religion defends the religion or explains its beliefs. Such a defense is called:
   A. Apologetics
   B. Disciple
   C. Conversion
   D. Heresy

3. The first blessing is called salvation. The second blessing is called sanctification. The third blessing is called _____.

   A. Salvation
   B. Sanctification
   C. Grace
   D. Baptism of the Holy Ghost

4. The free gift given by God, you cannot earn it, deserve it, or buy it.
   A. Mercy
   B. Forgiveness
   C. Grace
   D. Justification

5. Just as if you had never sinned, the forgiveness of God and being placed in right standing with Him.
   A. Repentance
   B. Justification
   C. Faith
   D. Regeneration

6. Which statement of beliefs was not used by the early church?
   A. Apostle's Creed
   B. Nicene Creed
   C. 49 Articles of Religion
   D. Latin Vulgate

7. The belief of Christians that Jesus is raised dead is called:
   A. Baptism
   B. Resurrection
   C. Crucifixion
   D. Creation

8. To be set apart for a special use unto holiness to serve God is called:
   A. Sanctification
   B. Conversion
   C. Justification
   D. Salvation

9. God's plan to save man and restore him to a right relationship to Him is called
   A. Sin
   B. Providence
   C. Salvation
   D. Grace

10. Transgression against God's commandment or law is called:
    A. Faith
    B. Trust
    C. Holiness
    D. sin

APPENDIX S

PRE- AND POST-TEST: SERMON PREPARATION AND DELIVERY

PRE- AND POST-TEST: SERMON PREPARATION AND DELIVERY

Directions: Read each statement. If it is true mark "T." If it is false mark "F."

1. Homiletics is the analysis of individual verses of Scripture.
2. Presentation is the key ingredient in sermon preparation.
3. Human ability is all that is needed to effectively minister His Word.
4. Inspiration is necessary in sermon preparation.
5. One disadvantage of preaching from manuscript is that manuscript preaching can be boring and uninteresting.
6. A skeletal outline of the sermon gives the preacher more flexibility and allows greater inspiration of the Holy Spirit.
7. The extemporary sermon or sermon without notes is the only sermon style that allows the Holy Spirit to direct the efforts of the preacher.
8. Preparation is unnecessary to effective preaching
9. The two most common types of sermon are the expository and the topical.
10. A theme or a topic is not necessary for every sermon
11. It is not necessary for a sermon to have an outline or structure.

APPENDIX T

SERMON PREPARATION FORMAT

SERMON PREPARATION FORMAT

These steps lead one to spiritual preparation for sermon preparation and delivery:

1. Preach
2. Pray
3. Practice
4. Write sermon body
5. Write intro and conclusion
6. Create outline
7. Collect Sermon Content
8. Consider Application
9. Research Text
10. Identify Fallen Condition
11. Piety, Prayer, Planning

APPENDIX U

ORDINATION COMMITTEE CHARGE

Church Of God In Christ, Inc.
Ordination Committee Charge
(General Assembly – April 2011)

Ordination and Licensing Candidacy in the Church Of God In Christ should be a standardized churchwide process of preparation and formation leading to approval for the public ministries of this church. The Candidacy should invite an active partnership of candidate, congregation, jurisdictional, institute or seminary, which acts on behalf of the churchwide organization.

It is by Christ's gift that all baptized persons are called to ministry. Every baptized believer is given gifts and abilities for ministry. Every baptized believer is called to ministry in daily life. Some are given gifts and abilities that equip them to provide leadership which requires ministerial credentials. People become aware of their call and their gifts in a variety of ways: some in a dramatic moment of inspiration, some in the normal course of their disciplined church life, some at the urging of leaders in the church, some through years of struggle and doubt.

The Church Of God In Christ is committed to the intentional identification and acknowledgement of those persons who are so gifted by God that they are able to provide leadership in the life of this church. Through a process of reflection and discernment, individuals are encouraged to consider whether they are called by God through the church to serve in ministry requiring licensure.

The Ordination and Licensing Candidacy Process for both males and females should be standardized, guided by General Assembly mandates of the Church. In the Church Of God In Christ, a person's call from God to public ministry is understood as both internally and externally:

1. Through an internal, personal sense of call that God is leading a person to public Christian ministry.
2. Through other members of this church who encourage a person to enter public Christian ministry.
3. Through public confirmation that a person has the character, commitment, preparation, and ability to serve in a specific public ministry roster.
4. Through the recognition of the validity of call to serve approved by the respective jurisdictional bishop upon recommendation by a respective pastor, subject to the General Board of the Church Of God In Christ, Inc.

The Ordination Committee is commissioned to develop a framework/timeline to bring the purpose and intent of this charge to fruition, resulting in guidelines, programs and procedures guiding the Ordination and Licensing Candidacy throughout the Church Of God In Christ, regarding all ministerial credentials, excluding Discernment Process for a Bishop. All actions are subject to General Board Approval and/or the General Assembly.

WE AFFIX OUR SIGNATURES TO THE CHARGE:

Bishop J. O. Patterson, Jr. General Assembly Chairman

Bishop Charles E. Blake PRESIDING BISHOP

APPENDIX V

MINUTES STANDARDIZED ORDINATION CURRICULUM

MINUTES STANDARDIZED ORDINATION CURRICULUM

Church Of God In Christ, Inc.
GENERAL ASSEMBLY

Ordination Committee Meeting

Second Session

The Ordination Committee of the Church Of God In Christ met in its second session on Tuesday, May 31, 2011 – at 7:30 A.M and 3:30 P.M. during the National Women's Convention in Dallas, Texas. The meeting was called to order by the Ordination Committee Chairman, Bishop George D. McKinney. After the devotion, Bishop McKinney shared opening remarks and expository comments on St. John 15: 11-17. Bishop McKinney placed keynote emphasis on verses 16-17 of the selected Scriptural Fabric of St. John Chapter 15: Lest the disciples set the impression that they alone were in the plans of God, Christ made clear that they had been granted their privileged position with a view to their declaring the message to others. They had been **chosen**, not with a view to their own pleasure or pride. Rather, Christ ordained (appointed) them with service in mind. **Go ... bring forth fruit.**

The committee members reviewed the minutes, which they received via e-mail. The minutes were approved as presented.

The meeting was then open for textbook review and general discussion regarding the work of the Standardized Ordination Writing Committee as outlined in the proposed text: Church Of God In Christ PROPOSED STUDENTS Standardized Ordination Curriculum. Committee members shared critical thoughts on their assigned reading sections of the proposed textbook. The reading assignments and comments are attached. They applauded the work of the Standardized Ordination Curriculum Committee. Feedback from the Ordination Committee members regarding the ordination curriculum encompasses the following summary of concerns:

- While the publication should be presented in way that would be intelligible and helpful to college and seminary students, the primary writing focus should be to thoughtful laypersons and ministers desiring ministerial credentials -- safeguard theological jargon and make the materials user-friendly for all pastors and aspiring candidates for licensed ministry in the Church Of God In Christ, Inc.
- A well-defined blueprint for the ordination and licensure procedures should be designed and a well thought-out curriculum developed accordingly.
- All printed materials should be prepared in a professional standardized publication style and comply with professional publication guidelines – references, format, uniform-writing style, organization/orderly flow, etc.
- Professional printed materials by COGIC authors should be assigned readings.
- An apprenticeship program for ordination/licensure purposes should be designed with developmental components for use on the local church level and the jurisdictional level respectively.

APPENDIX W

PARTICIPANT SURVEY INTRODUCTION LETTER

PARTICIPANT SURVEY INTRODUCTION LETTER

September 20, 2012

Dear Clergy of the Change Center Church International:

I am Carlos A. McCloud. I am an elder in the Southern Georgia Second Ecclesiastical Jurisdiction of the Church of God in Christ, and a doctoral student at United Theological Seminary in Dayton, OH. I will be graduating May 2013. This is my twelfth year as an ordained Elder in the COGIC.

What a pleasure it is to have your participation in this project. I commend you on your willingness to share your valuable input. Certainly, God is pleased to have you as worthy weapons in His arsenal. Great things await you in the service of our Lord!

As a requirement for my doctorate degree, I am asking the ministers of your congregation to complete a survey about the entire curriculum experience with the new SOC. I hope that you will give thoughtful answer reflecting on the new standardized ordination curriculum and the new ordination process.

Inside this packet you will find Items 1-3, 1) Participant Consent Letter, (Item 2) and a participant Survey. Please include your phone number and address so that I can show my thanks in a tangible way. After I receive the completed surveys, I will be mailing to you a complimentary gift of thanks.

If you have any questions feel free to contact me by cell at 912-248-0949.

Sincerely Yours,

Rev. Carlos McCloud
Doctoral Candidate
United Theological Seminary

APPENDIX X

ORDINATION SURVEY

ORDINATION SURVEY

Ordination Survey The Change Center Church International Church, Atlanta, GA.
Respondent's Name_____
Date of Interview: _____ In person_____
Telephone _____
Phone number of Respondent: _____

SA: STRONGLY AGREE A= AGREE U= UNDECIDED D= DISAGREE SD= STRONGLY DISAGREE

DIRECTIONS: ANSWER EACH QUESTION BY MARKING ONE OF THE FIVE RESPONSES RANGING FROM STRONGLY AGREE TO STRONGLY DISAGREE. BE AS HONEST AS POSSIBLE.

1. The tests reflected the information contained in the curriculum.
   SA A U D SD
2. The information about sermon preparation helped me to prepare, deliver, and evaluate my sermons.
   SA A U D SD

3. The information in the curriculum addressed my role in the administration of communion, Baptism, and other ordinances of the church. (i.e.—marriage ceremonies, funerals.)
   SA A U D SD

4. The information contained in the curriculum was easy for me to read and understand.
   SA A U D SD

5. What is the highest grade in school I have completed:
   6 7 8 9 10 11 12 Y1 ASSOC
   BACHEL MASTERS DOCTORATE

6. The level of anxiety I experienced while taking the exam was:
   HIGH MEDIUM LOW VERY LOW NONE AT ALL

ORDINATION SURVEY CONTINUED

7. The quality of instruction I received was supported by various teaching, presentation, and learning techniques.
   SA A U D SD

8. The importance I place on going to a Bible College, seminary, or institute is…?

   Very Important Important Not very important Unimportant

9. After being presented the material, what percentage best describes my ability to pass the exam?

A. 100% B. 80% C. 60% D. 40% E. 20% F. 0%

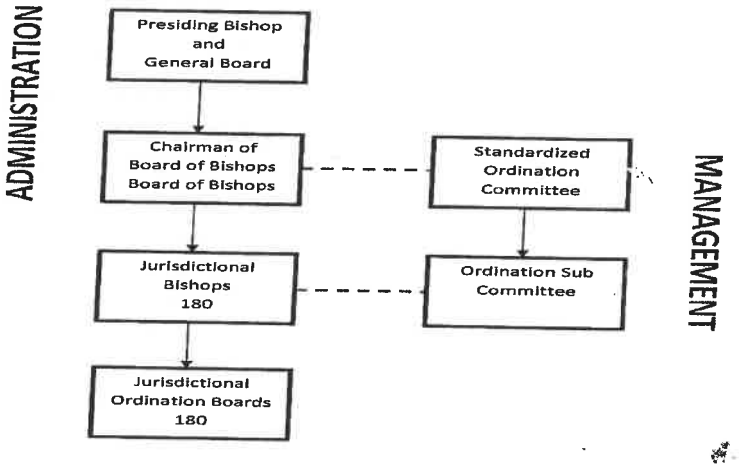
10. The information in the curriculum stressed the importance of the minister's accurate exegesis of scripture using author, date, audience, customs, and the original language.
    SA A U D SD

11. The curriculum contained various exercises to help those who needed extra help or explanation of the topics presented.
    SA A U D SD

APPENDIX Y

ORDINATION FLOW CHART

Ordination Flow Chart



APPENDIX Z

LETTER TO THE PASTOR OF CHANGE CENTER CHURCH

LETTER TO THE PASTOR OF CHANGE CENTER CHURCH

August 1, 2012

Change Center International
4 Johnson Road
Atlanta, GA

Dear Pastor Eugene Miller:

Thank you for your leadership at the Change Center Church and your affiliation with the Church of God in Christ. The potential of your ministry to impact the Bankhead community is great! I am excited to introduce my doctoral project to your congregation. The title of my research is "An Analysis of the Effectiveness of the 2010 national Standardized Ordination Curriculum of the Church of God in Christ. As a doctoral student at UTS, I will be conducting an eight-week seminar using the SOC recently implemented as a pilot project in the COGIC.

These seminars will be offered at no cost to your church or congregation. I encourage the ministers at your location to come, grow, and go into their communities as effective change agents for Christ. Included in the attached informational packet is the curriculum delivery schedule for the following eight weeks. Facilities required for this study will include your sanctuary and fellowship hall.

I am excited when I think of the phenomenal personal and spiritual growth that will occur during these eight weeks as the subjects interact with the Holy Spirit and the SOC. May your territory be enlarged and you be blessed.

Sincerely,

Carlos A. McCloud
Doctoral Student, United Theological Seminary

APPENDIX AA

SOC IMPLEMENTATION DATA

SOC IMPLEMENTATION DATA

	Pre-Test 1	**Post-Test 1**	**% Change**	**Pre-Test 2**	**Post-Test 2**	**% Change**	**Pre-Test 3**	**Post-Test 3**	**% Change**
Subject A	50	82	64	80	100	25	65	85	31
Subject B	28	100	257	60	100	66	65	85	31
Subject C	28	70	150	N/A	N/A	N/A	35	55	57
Subject D	70	100	43	70	100	43	45	65	44
Subject E	76	82	7	70	90	29	75	85	13
Subject F	40	70	75	70	90	29	50	65	30
Subject G	50	70	40	65	100	54	60	88	47
Subject H	60	82	37	30	80	166	70	88	14
Avg.		36 pt gain	84 %		24 pt gain	59 %		19 pt gain	33 %

Pre-test 1 and Post-test 1= Introduction to the Bible

Pre-test 2 and Post-test2 = Church Doctrine

Pre-test 3 and Post-test 3= Sermon Preparation

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